

*Andhi Taqleed o Taassub Mein*  
**Tehreef e**  
**Kitaab o Sunnat**

Muallif

Shaikh Abu Adnan Muneer Qamar

Transliterator

Rehan Syed Barey

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Translitrators Note:

الْحَمْدُ لِلَّهِ وَصَلَوْتُ وَسَلَامٌ عَلَى رَسُولِ اللَّهِ وَ عَلَى آلِهِ وَصَحْبِهِ وَ أَهْلِ بَيْتِهِ وَ مَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ  
الدِّينِ، أَمَّا بَعْدُ:

Allah ke fazl-o-karam se ye kitaab bhi Shaikh Adnan Muneer Qamar (hafizahullah) ki doosri kutub ki tarah bahut hi faaedamand aur maalumaat mein izaafa karne waali hai.

Is forword mein main apni taraf se kuch likhna munaasib nahi samajha, kyunke urdu pdf ke back cover par “Ulama-e-Ummat Ki Zimmedariya’n” unwaan se kuch ahem points likhe hue the. Maine socha unhi points ko main apne is section mein copy-paste karu’n, taake padhne waale ke zehen mein “ummat tak *sahi deen* pohonchane mein ulama ki zimmedaari” waali baat clear ho jaae.

① Nabi-e-Kareem ﷺ ki hadees hai: *“Beshak ulama, Ambiya kiraam ﷺ ke waaris hote hain aur Ambiya apne wurasa mein dirham-o-dinaar chodkar nahi jaate. Balke unka wirsa ilm hota hai. Pas jisne us ilm ko haasil kiya to usne ek waafir<sup>1</sup> hissa le liya”*. (Tirmizi)

Allah Ta’ala ne Quran-o-Hadees ka waaris aur haamil ulama-e-kiraam ko banaya hai aur unki ye zimmedaari hai ke wo is ilm ko ummat ki taraf muntaqil karte rahe’n. Ulama Kiraam, Quran-o-Hadees ke ilm ko ummat tak pohonchane aur muntaqil karne ke liye waasta ka kaam sar-anjaam dete hain aur ulama kiraam logo’n ko apni itaa-at-o-paerawi ki dawat nahi dete, balke wo logo’n ko Quran-o-Hadees ki taraf daawat dete hain. Aur Quran-o-Hadees se saabit-shuda masaail se unhe’n aagah karte rehte hain.

② Ulama Kiraam se masaail mein baaz auqaat ghalati ka sudoor bhi ho jaata hai aur ghalati ko pehchaan bhi nahi paate. Kyournke unke saath wahee ka silsila nahi hota ke unhe’n fauri taur par ghalati par mutanabbe kar diya jaae. Wahee ka silsila sirf Ambiya Kiraam ﷺ ki khusoosiyat hai. Alaawa-azee’n, ulama Ambiya Kiraam ﷺ ki tarah

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<sup>1</sup> T: (وَافِر) Ziyaada, kaseer, kasrat se, bohot [RKT]

ghalatiyo'n se paak nahi hote. Ismat sirf Ambiya Kiraam ﷺ ke saath khaas hai, yaani wo *maasoom anil khata* hote hain.

③ Quran-o-Hadees mein Rasool Allah ﷺ ke alaawa kisi aalim, Imam waghaera ki itaa-at-o-paerawi ka hukm nahi diya gaya hai. Aur na is ummat ko kisi ki taqleed ka paaband banaaya gaya hai. Kuch logo'n ka daawa hai ke

① Aemma-e-Arba ﷺ mein se kisi ek imam ki taqleed waajib hai.

② Ab (maujooda daur mein) taqleed-e-shakhsi zaroori hai.

③ Taqleed par ijma hai waghaera.

Lekin ye tamaam daawe ghalat hain aur mutassibeen ke mashoor-karda hain. Haqiqat ye hai ke Nabi-e-Akram ﷺ ki ittiba-o-paerawi ke alaawa kisi ummati ki taqleed waajib nahi. Lihaaza taqleed ka tark karna waajib hai. Andhi-taqleed bhi gumrahi hai aur tark-e-taqleed par Saahaba Kiraam ﷺ aur Salaf-e-Saaliheen ﷺ ka ijma hai.

Is roman transliteration mein kuch aayaat aur unka tarjuma red color se likha gaya hai, font color red karna mera izaafa hai. Wo is liye ke qaaraeen ko maaloom ho jaae ke kaunsi arbi ibaaarat Quran ki aaya nahi.

Kuch arbi ibaaraat bagaher tarjuma ke maujood thi, is roman transliteration mein unka aasaan aur aam-faham zabaan mein tarjuma kiya gaya hai. Jin aayaat ka tarjuma urdu kitab mein nahi tha un aayaat ka tarjuma Ahsan ul Kalaam se liya gaya hai.

Jo alfaaz aam bol-chaal mein kam istemaal hote hain un alfaaz ke maane-o-mafhoom ko usi page par "T:" likh kar shaamil kar diya gaya hai.

Is kitaab mein maujood tamaam Quran ki ayaat ko <https://quranwbw.com/> se copy kiya gaya hai. Arbi ahadees aur aqwaal ko asal urdu pdf se dekh kar type kiya gaya hai. Double-check karne ke bawujood bashari taqaze ki wajah se agar kaheen ghalati nazar aajaae ya is roman transliteration ke mutaalliq koi mashwara ho to neeche maujood email par contact keejiye. [rehan.hse@live.com](mailto:rehan.hse@live.com)

Isi tarah mazeed roman script mein islami kutub free mein download karne ke liye neeché maujood link par click keejiye.

[https://archive.org/details/@rehan\\_syed\\_barey](https://archive.org/details/@rehan_syed_barey)

Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye.

Aakhir mein Allah se dua-go hoo'n is koshish ko qubool kare, duniya-o-aakhirat mein iska behtar badla ataa farmae aur ise ham sab ki najaat ka sabab banaae. Aameen

وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَّآلِهِ وَصَحْبِهِ وَسَلَّمَ.

Duaao'n ka taalib,

Rehan Syed Barey

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## Harf-e-Guftani

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَمَّا بَعْدُ:

Qaraeen-e-Ikram! Assalamualaikum wa Rahmatullahi wa Barakatahu, Islam ke arkaan-e-khamsa se aqida-e-tauheed-o-risaalat ke baad sabse ahem-tareen rukn namaz-e-panchgaana hai. Jiska masnoon tariqe se adaaegi zaroori hai. Kyouнке Sahih Bukhari mein irshad-e-Nabawi ﷺ hai:

Tum us tarah namaz padho, jis tarah  
namaz padhte hue tumne mujhe  
dekha hai.

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.

Bukhari ba-Tehqeeq Darul Balagh: V2 P111; V10 P438; V13 P231

Is Masnoon aur sahih tariqa-e-namaz aur uske mutaalliqaat<sup>1</sup> ko qadr-e-mufassal aur mudallal taur par jama aur phir use “Radio Muttahada Arab Imaraat, Ummul Qwain” ki “Urdu Service” se pesh karne ki saadat haasil ho chuki hai. Aur ifaada-e-aam ke liye hamari dukhtar-e-aziz Umme Muhammad Shakeela Qamar ne (786) qisto’n par mushtamil is taweel program mein se cheeda-cheeda mauzuaat ko alag-alag kitaabi shakl bhi dedi hai. Jabke tahaarat-o-namaz ke ahkaam-o-masaail par mushtamil mufassal kitaab “Fiqh us Salah” ki baaz jildo’n ko mukammal taur par bhi murattab kar diya hai aur baaz ki tarteef mein shirkat ki hai.

Allah Ta’ala se dua hai ke wo hamari us kitaab “Fiqh us Salah” ko takmeel-o-tabaa-at ke tamaam maraahal se guzaar kar use log’n ke liye zariya-e-hidayat banaae aur hamare naama-e-amaal mein use sabat<sup>2</sup> farma kar hamari najaat ka zariya aur duniya-o-aakhirat mein fauz-o-falaah ka baais banaae. Allah Rabbul Izzat hamari aziza Shakila Qamar SallamahAllah ko taufeeq-e-mazeed se nawaaze aur uski is khidmat ko qabool farmae.

<sup>1</sup> T: (مُتَعَلِّقَات) Mutaalliqa umoor aur ashiya, wo cheeze’n jo kisi doosri cheez se waabasta/shaamil/judi hui ho’n [RKT]

<sup>2</sup> T: (ثَبَّت) Likha hua, tehreer kiya hua [RKT]

Sirf taharat-o-namaz se mutaalliq masaail aur unke dalaal ka mutaala-a karne ke dauran hi kai masaail ke' dalaal mein her-pher, tehreer aur taghaiyyur-o-tabaddul ki kai shakle'n saamne aaeen. Unhe'n unke mutaalliq muqamaat par bhi mukhtasar andaaz se zikr kar diya gaya hai. Lekin munasib maaloom hua ke un tehrifaat<sup>1</sup>, mughalataat<sup>2</sup>, taghaiyyuraat<sup>3</sup> aur tabdeeliyo'n ko yakja alag kitaabi shakl bhi dedi jaae. Taake mauzu se mutaalliq maaloomat yakja hi mil jaae'n. Taake koraana-o-andhi<sup>4</sup> aur jaamid taqleed ke saath saath mazhabi taassub-o-tang-nazri ke karishme un saada looh muslim awaam ke saamne bhi aajaae'n. Jinhe'n heelo'n<sup>5</sup>, bahaano'n se aar-paar ke qisse-kahaniya'n suna-suna kar aur un logo'n ke fazaail-o-manaaqib<sup>6</sup> ke pul baandh-baandh kar unhi ki paerawi par aamaada karne ki bhar-poor koshishe'n ki jaa rahi hain aur kam padhe-likhe logo'n ko Quran-o-Sunnat se door karne ke liye Nabi-e-Kareem ﷺ ki hadees padhne-padhane waalo'n hi ke baare mein nahi, balke khud hadees-shareef aur muhaddiseen ke baare mein bhi baaz logo'n ki taraf se wo zaban-daraaziya'n ki jaa rahi hain ke. 'الامان والحفيظ'

Isi par bas nahi, balke baaz auqaat to intihaai afsosnak hain ke puraane masaail ko chedh kar salafi hazraat ko gaali-galoch, rasaal-o-kutub ki taaleef-o-tauzee<sup>7</sup> aur masaajid tak ko jalaane aur giraane ki kaarwaiyaa'n Pakistan aur India mein Ahle Taqleed ne shuru kar rakhi hain. Pakistan ke Division Hazara, Zila Mansehra, Shaher Batgram ki Masjid-e-Usman bin Affan ko muqami mutaassib ahnaaf ne aag lagaadi. Ye waaqia 2004 ka hai aur is masjid ke mutawalli Shaikh Umar Khattab, Riyadh mein maujood hain. Unse tafsilaat maaloom ki jaa sakti hain. Islamabad se shaaya hone waale Arbi Mahnaama 'سياحة الامة' mein is waaqia ke baare mein kai safhaat mein report shaaya ki gai thi. Jalti masjid mein Quran ke nuskhe (ma' Urdu Tarjuma-o-Tafseer Ahsanul

<sup>1</sup> T: (تَحْرِيف) Alfaaz, harf, ya bayaan waghaira ka badal dena, kisi matn mein tabdeeli [RKT]

<sup>2</sup> T: (مُغَالَطَة) Dhoka, fareb, jhaansa, ghalat-fehmi [RKT]

<sup>3</sup> T: (تَغْيِير) Tabdeeli, badalna [RKT]

<sup>4</sup> T: (كُورَانَة) Andha-dhund, bila-soche-samjhe, andho'n ki tarah [RKT]

<sup>5</sup> T: (جِبَلَة) Bahana, fareb, chaal, tadbeer [RKT]

<sup>6</sup> T: (مَنَاقِب) Ausaaf-e-hamida, taareef-o-tauseef, madh-o-sana [RKT]

<sup>7</sup> T: (تَوْضِيع) Wazaahat karna [RSB]

Bayan) bhi jalne lage. Baaz logo'n ke tawajjo dilaane par kaha gaya ke *"jalne do, ye Saudi Quran hai"*. Ye khabre'n kai deegar akhbaraat mein bhi shaaya hui.

Andhra Pradesh, Hindustan ke shaher Guntur mein Maahe Ramzan 1427h mein salafi khawateen ne apni ek masjid mein ba-jamat taraweesh ke liye aana shuru kiya. Ahnaaf ne rokna chaaha, shor machaaya, sar phode aur bil-aakhir us masjid ko hi gira diya gaya. Jise ab dobaara taameer kiya gaya. 'و لله الحمد'

Andhra Pradesh ke hi ek shaher Gurramkonda mein ek salafi alim-e-deen Maulana Abdul Basit Riyaz (Ameer Subai Jamiat-e-Ahle Hadees Andhra Pradesh [AP]) ko masjid mein band karke jabran is iqraar par dastakhat karne par majboor kiya gaya ke main munazare mein haar gaya hu'n, jabke koi munazra hua hi nahi tha.<sup>1</sup>

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<sup>1</sup> T: Ye baat taqriban 2007-2008 ki hai jab main Bangalore mein job karta tha. Allah ke fazl se mera bohot saara waqt Shaik Iqbal Saahab Jamai [rahimahullah] (saabiqa sadar Jamiat Ahle Hadees Karantaka, Goa) ke saath unke maktab mein baethne guzaarne ka mauqa milta. Ek din Mohtaram ne farmaya ke Gurramkonda naam ka ek gaon hai, kuch naujawaano ne pehli Ahle Hadees Masjid ke qiyaam ki koshish ki to wahan ke deobandi ahbaab ne zabardasti rok laga di hai, saath hi Ahle Hadeeso'n ko munaazara ka challenge bhi diya hai. Kal subah Jamiat Ahle Hadees ke zimmedaraan aur ulama yahan se ek bus ke zariye se mulaqaat aur munazara ke liye jaa rahe hain. Aur mujhe chalne ke liye kaha.

Alhamdulillah, Gurramkonda ke liye wo mera pehla safar tha. Ham seedhe us jagah par pohonche jahan masjid ki taameer rukwaai gai thi, dhoop se bachaao aur hamare baethne ke liye muqaami logon ne wahan ek shamiyaana laga diya tha. Ham wahan deobandi zimmedaraan ka intizaar kar rahe the. Kyounke deobandiyo'n ne Munazara ki daawat usi jagah ki thi aur elaan kiya tha ke ham se munaazara karke dikhaao.

Usi waqt, ek deobandi shakhs ne sharaaratan ek bada speaker, jo us ne kiraae par liya tha, apne ghar se baahar hamari taraf rukh karke rakha aur us par Maulana Anzar Shah ka ek bayan jo Ahle Hadees ke khilaaf tha wo chala diya. Muqaami Ahle hadees ne bahut koshish ki ke deobandi zimmedaraan munazara waali jagah par aajaae'n, taake baat shuru ho par koi nahi aaya.

Subah 9 se lekar asr ke baad tak ham logon ne waheen deobandiyo'n ka intizaar kiya, namaz padhi aur phir Allah ka shukr adaa kiya ke deobandiyo'n munazara na karke zaleel-o-khwaar hue. Ek hafte baad mujhe ek dost ne bataaya ke deobandiyo'n ne ek bada ishtihaar print karwaya hai aur masaajid ke baahar use laga bhi diya hai. Us mein Andhra ke ek Ahle Hadees Zimmedaar (mujhe unka naam yaad nahi) unse tehreer likhwaai ke Ahle Hadees us din Gurramkonda mein munaazara haar gae. Us poster pe wo tehreer, unki dastakhat aur unki ki tasweer bhi thi.

Inquiry karne par maaloom hua ke jaese hi Bangalore ke wafad ne Gurramkonda se waapsi ki, deobandiyo'n ne us muqaam ka gheraao kiya aur jo muqaami Ahle Hadeeso'n ko aur unke saath Andhra ke un zimmedaar ko bhi ek kamre mein band karke zabardasti wo tehreer likhwaai. [RSB]

Ek mufti “*maasoom*” ne pichle dino’n Hindustan mein shor machae rakha ke Ahle Hadees hame’n hadees se, balke Quran-o-Hadees se ekattha Kalma likha dikha de’n. Is tarah ghair-muslim awaam ki nazar mein islam ki buniyad ko mashkook kar dene ki ehmaqana koshish ki gai. Aur ye sab baate’n akhbaraat ki zeenat ban chuki hain. Aur wo hamare paas bhi record mein maujood hain, ba-waqt-e-zaroorat pesh ki jaa sakti hain.

Ye maaloomaat taweel arsa se butoon-e-kutub-o-rasaael<sup>1</sup> mein muntashir aur ek arsa taqriban 20 saal se hamare paas jama thee’n aur ham unhe’n yakja shaaya karne se pehlu-tahi<sup>2</sup> karte rahe. Lekin mazkoora waaqiaat ke roo-pazeer<sup>3</sup> hone aur baaz hazraat ke apni “*paaki damaa’n ki hikaayat*” ko badhaae chale jaane ki bina par is risaala mein shaaya karne ka irada kar liya hai. Kitaab Press mein jaane ke liye taiyyar thi ke hame’n Dr. Abu Jaabir Abdullah Damaanwi (Karachi) ki taaleef “*Quran-o-Hadees mein Tehreef*” ki copy bhi mil gai. Jo-ke is mauzu par mufassal-o-mudallal kitaab hai. Jisme unho’n ne asal-o-muharraf tamaam nusoos ke photo bhi laga diye hain. Us kitaab se ham ne Maulana Muhammad Yahya Gondalwi aghaeraw<sup>5</sup> ki taqreez<sup>4</sup> عرشیه<sup>4</sup> baaz ifadaat-e-mamuli tarmeem ke saath ba-hawaala naql kiye hain. فجزاهما الله خيرا’

Allah Ta’ala se dua hai ke wo jaamid-o-andhi taqleed aur taassub-o-tang nazri se kaam lene ki bajaae, talaash-o-tehqqeeq aur bahes-o-tadqqeeq<sup>6</sup> ka aadi banaae aur Kitaab-o-Sunnat ke muqaable mein kisi ke qeel-o-qaal<sup>7</sup> par amal-paera hone se bachaae.

Iske alaawa Allah Ta’ala se ye bhi dua hai ke jin biradaraan-e-islam ne is kitaab ki tabaa-at-o-ishaa-at mein daame-darme-qadme-sukhane kisi

<sup>1</sup> T: Kitaabo’n aur rasaael (articles) mein maujood thee’n [RSB]

<sup>2</sup> T: (بَیِّنُو تَہٰی کَرْنَا) Kinaara-kashi, katraana, taal-matol [RKT]

<sup>3</sup> T: (زُو پَڏِیر ہونا) Pesh aana, roonuma hona [RKT]

<sup>4</sup> T: Haafiz saahab عرشیه<sup>4</sup> ka intiqaal June 4, 1985 ko ho gaya, Urdu pdf mein jahan bhi Mohtram ke naam ke saath hafizahullah likha hua tha use badal kar rahimahullah kar diya hai. [RSB]

<sup>5</sup> T: (تَہْقِیْق) Musannif ke alaawa kisi aur ka kisi kitaab ya mazmoon waghaera par apni raae zaahir karna (aam taur par taaeedi aur taareefi raae) jo kitaab mein shaamil ho [RKT]

<sup>6</sup> T: (تَدْقِیْق) Chaaan-been, research ka kaam, gehri nazar se jaanchna [RKT]

<sup>7</sup> T: (قِیْل و قَال) Baat-cheet, bhaes-o-takraar [RKT]

bhi tarah shirkat ki hai. Allah Ta'ala unke jaan-o-maal aur ilm-o-amaal mein barkat farmae. Ameen.

جَزَاهُمْ اللَّهُ أَحْسَنَ الْجَزَاءِ فِي الدُّنْيَا وَالْآخِرَةِ.

Wassalam Alaikum wa Rahmatullahi wa Barakatahu

**Abu Salman Muhammad Muneer Qamar Nawabuddin**

Tarjumaan Supreme Court,-al-Khobar

Wa Daaee Muta'aun, Markaz Dawah wal Irshad-al-Khobar, Ad Dahraan, Ad Dammam,

Al Makhkama-al-Kubra,-al-Khobar

27/6/1428H - 12/06/2007

## Muqaddama az Fazilah ash-Shaikh Abu Anas Muhammad Yahya Gondalwi (hz)

Ye muqaddama Shaikh Abu Anas Gondalwi رحمہ اللہ ne dar-asal Janab Dr. Abu Jaabir Abdullah Damanwi (hz) ki kitaab *“Quran-o-Hadees Mein Tehreef”* ke liye bataur-e-taqreez likha tha. Jise apne mauzu ki munaasibat se ham ne unke shukriya ke saath bataur-e-muqaddama yaha’n darj kar diya hai. *‘جَزَاهُ اللَّهُ خَيْرًا’* - Abu Adnan.

Ummat-e-Muslima jab se taqleedi jumood ka shikaar hui hai, usi waqt se Kitaab-o-Sunnat ki shariyat-e-mutahhara mein jo haesiyat hai, wo muqallideen ke yahaan be-maane si ho kar reh gai hai. Youn to har taqleedi giroh Kitaab-o-Sunnat par amal ka daawa karta hai, magar ikhtilaafi masaail mein amalan ye daawa mahel-e-nazar<sup>1</sup> hai. Is liye ke har giroh ne apne imam aur muqtada ke qaul ko harf-e-aakhir<sup>2</sup> samjha hua hai aur apne imam ke qiyaasi-o-araai aqwaal ko jo Kitaab-o-Sunnat se sareehan mutasaadim<sup>3</sup> hain un mein Kitaab-o-Sunnat ko pas-e-pusht daalta hai. Aur apne imam ke qaul ko behre-soorat<sup>4</sup> raajeh<sup>5</sup> qaraar deta hai aur ye uzr-e-lang<sup>6</sup> pesh kiya jaata hai ke ham Kitaab-o-Sunnat ki nusoos ko samajhne ki sakat<sup>7</sup> nahi rakhte. Hamari baseerat imam ki raae aur baseerat ke muqaable mein heech<sup>8</sup> hai. Aur phir hamara apne imam ke baare mein husn-e-zan hai ke wo nusoos ki mukhaalifat nahi kar sakta. Lihaaza haq wohi hai jo hamare imam ne samjha hai.

Taqleedi jumood-o-tasallut ke baad jo giroh maariz-e-wujood mein aae<sup>9</sup>, un mein se har ek ne khud ko haq par samjha:

Jo Cheez Jis Firqe Ke Paas Hai, Wo Usi  
Se Khush Ho Raha Hai.

كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ.  
(Surah-al-Mominoon: 53)

<sup>1</sup> T: (حَلَّ نَظَر) Jis mein ikhtilaaf ki gunjaaish ho, fikr-o-taammul ka muqaam, etiraaaz ki jagah [RKT]

<sup>2</sup> T: (حَزْبِ آخِر) Qatai baat, aakhri baat, aakhri faesla [RKT]

<sup>3</sup> T: (مُتَصَادِم) Ghair-muwaafiq, takra jaane waala [RKT]

<sup>4</sup> T: (بِغَيْرِ صُورَت) Har haalat mein, har tarah se, har haal mein [RKT]

<sup>5</sup> T: (رَاجِح) Faaiq, ghaalib, saheeh, qaabil-e-tarjeeh, pasandida [RKT]

<sup>6</sup> T: (عُذْر لَنَاج) Namaqool uzr, uzr-e-be-jaa, kamzor uzr [RKT]

<sup>7</sup> T: Taaqat, quwwat [FL]

<sup>8</sup> T: (بِج) Kuch bhi nahi, bekaar [RKT]

<sup>9</sup> T: Zaahir hona, wujood mein aana [RKT]

Jisse mahaaz-araai<sup>1</sup> ka raasta khul gaya. Pas, phir kya tha, har ek ne apne Imam ko Imam-e-Aazam saabit karne ke liye uske aqwaal ki sehat ki taa'eed ke liye dalaael talaash karne par daud lagaadi. Choonke ye to mumkin nahi ke masaa'il-e-ikhtilaafiya mein do (2) mutazaad<sup>2</sup> qaul ho'n aur dono'n hi sahih dalaael rakhte ho'n. Yaqeenan un mein se ek qaul raajeh aur doosra marjooh<sup>3</sup> hota hai. Lihaaza basa-auqaat marjooh qaul ki sehat saabit karne ke liye Kitaab-o-Sunnat mein lafzi yaa maanawi<sup>4</sup> tehreef<sup>5</sup> ki gai.

## Hanafi Mustadal Riwayaat

Masaal-e-ikhtilaafiya mein hanafi aqwaal umooman Kitaab-o-Sunnat se mutaariz<sup>6</sup> hain. Ahlur-Raae hone ke naate se hadeesi rang kam hi nazar aata hai. Choonke daawa sunnat par amal ka hai, is liye un masaa'il mein hadeesi dalaael ki zaroorat mehsoos ki gai. Choonke qillat-e-riwayaat ki bina par aksar sahih ahadees gosha-e-ikhfa<sup>7</sup> mein thee'n.

Jiski wajah se mukhaalifat ka unsur<sup>8</sup> bilkul ayaa'n<sup>9</sup> hai, to unho'n ne apne wujood ko qaaem rakhne ke liye za'ee'f, munqata<sup>10</sup>, mo'zal<sup>11</sup> aur mursal<sup>12</sup> riwayaat ka sahaara liya. Basa-auqaat jab dalaael ki kami aesi naqaabil-e-eh-tijaaj<sup>13</sup> riwayaat se bhi poori na hui to apni taraf se riwayaat ghadkar<sup>14</sup> Rasool Allah ﷺ ki taraf mansoob kar dee'n jaesa ke:

<sup>1</sup> T: (مَحَادِّ آرائِي) Jung, jung ki taiyyaari, ladaai, muqaabla [RKT]

<sup>2</sup> T: (مُتَضَاد) Ek-dosre ki zidd, ulta, mukhaalif, bar-khilaaf [RKT]

<sup>3</sup> T: (مَرْجُوح) Kamzor, maghloob, defeated [RKT]

<sup>4</sup> T: (مَغْتَوَى) Maane se mansoob ya mutaalliq [RKT]

<sup>5</sup> T: (تَحْرِيف) Alfaaz, harf, ya bayaan waghaira ka badal dena, kisi matn mein tabdeeli [RKT]

<sup>6</sup> T: (مُتَعَارِض) Ek dosre ki zid ya mukhaalif, bar-aks [RKT]

<sup>7</sup> T: (كُوشَةُ اخْفَا) Chupi hui thee'n [RSB]

<sup>8</sup> T: (عُضْر) Juzv, hissa, maadda, asal, buniyaad [RKT]

<sup>9</sup> T: (غِيَاب) Zaahir, khula, aashkaar [RKT]

<sup>10</sup> T: (مُنْقَطِع) Jis ke rijaal mein ek se ziyaada maaloom na ho'n aur baad ke raawi ne pehle se ba-raah-e-raast na suna ho, jiski sanad mein kahee'n koi raawi saaqit ho [RKT]

<sup>11</sup> T: (مُغْضَل) Wo hadees jis ki isnaad se do (2) ya ziyaada raawi saaqit ho'n [RKT]

<sup>12</sup> T: (مُرْسَل) Wo hadees jis ka raawi taabai ho aur jis ka silsila kisi sahaabi se na chala ho [RKT]

<sup>13</sup> T: Eteraaz, izhaar-e-naa-pasandeedgi karna [FL]

<sup>14</sup> T: (كُفْرًا) Waza karna, banaana, jhooti baat ya qissa banaana [RKT]

Jo shakhs apne haath buland karta hai  
uski namaz nahi.

مَنْ رَفَعَ يَدَيْهِ فَلَا صَلَوةَ لَهُ.

Jo imam ke peeche Quran padhta hai  
uski namaz nahi.<sup>1</sup>

مَنْ قَرَأَ خَلْفَ الْإِمَامِ فَلَا صَلَوةَ لَهُ.

Jaesi riwayaat hain jin ko arbaab-e-taqleed<sup>2</sup> ne nihaayat dareeda-dahni<sup>3</sup> ke saath ghad-kar Rasool Allah ﷺ ki taraf mansoob kar diya.

Deen mein tehreef nihayat naa-pasandida aur ghair-mustahsan fe'l hai aur tehreef ka irtikaab jab Yahood-o-Nasaara ne kiya to Deen-e-Khaalis apni asliyat kho baetha, yahoodiyat aur nasraniyat ki shakl mein aaj jo kuch bhi maujood hai wo aamezish se khaali nahi. Balke mubaddal aur muharraf hai. Jiski Quran-e-Kareem ne mutaaddid mawaaqe par wazaahat ki hai.

Islam aakhri deen hai, jisne apni asli haalat mein taa-qiyaamat qaaim rehna hai. Lihaaza is deen mein jisne bhi tehreef ka irtikaab kiya wo kamiyaab nahi ho saka. Is liye ke Allah Ta'ala is ummat-e-marhooma mein har daur mein aese rijaal paeda karta rehta hai, jo uske deen ko tehreef-o-tabaddul aur taghaiyyur se paak karte rehte hain. Deen mein tehreef ki zaroorat tab padti hai, jab deen mein *ahwa* aur *aara*<sup>4</sup> ko shaamil kiya jaae. Choonke asal deen to *Ahle Ahwaa* ki *Ahwa-o-Aara* ki taaeed aur taameel nahi karta, jiske liye unko deegar wujooh apnaane ke saath tehreef ka bhi irtikaab karna padta hai.

## Tehreef Ki Baaz Surate'n Aur Asbaab

Tehreef ki mutaaddid soorate'n aur asbaab hain, jinka ahaata yaha'n maqsood nahi. Albatta ye baat bila-raeb hai ke un mein se aksar soorate'n kutub-e-ahnaaf mein paai jaati hain, jin mein se chand ek ye hain:

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<sup>1</sup> T: Tarjuma mera izaafa hai [RSB]

<sup>2</sup> T: Taqleed karne waale [RSB]

<sup>3</sup> T: (تريده دبتى) Bad-zabaani, gustaakhi, bad-kalaami [RKT]

<sup>4</sup> T: (أرا) Raae ki jamaa, mashware, khayalaat [FL]



## ① Hadees Se Adm-e-Maarifat:

Kutub-e-Ahnaaf mein tehreef ki ya soorat badi waazeh hai ke aksar fuqaha hazraat ilm-e-hadees se na-waaqif hain. Balke Shah Waliullah Mohaddis Dahelwi رحمہ اللہ ke baqaul jise “*Al-Mabsoot*”<sup>1</sup> aati hai wo faqeeh hai, khwaah wo hadees se aslan waaqif na ho. Hidayah mein tehreef ki is nau<sup>2</sup> ki mutaaddid misaalen maujood hain, jin mein se hi ek ye hai. Saahib-e-Hidaaya naaqa<sup>3</sup> hain:

Beshak Allah Ta'ala har cheez mein daae'n taraf se karne ko pasand farmata hai. Yahan tak ke joote pehenne aur baal banaane mein bhi.<sup>4</sup>

إِنَّ اللَّهَ تَعَالَى يُحِبُّ التَّيَّامُنَ فِي كُلِّ شَيْءٍ  
حَتَّى التَّنَعُّلِ وَالتَّرَجُّلِ.  
(Hidaya: V1 P8)

Halaanke asal hadees *muttafiq alae*<sup>5</sup> hai, jo ke *sahihain* mein in alfaaz se marwi hai:

Rasool Allah ﷺ apne tamaam kaamo'n mein jahan tak mumkin hota daae'n taraf se shuru karne ko pasand farmate the. tahaarat ke waqt bhi, kangha karne aur joote pehenne mein bhi.<sup>6</sup>

كُنَّا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ  
التَّيَّامُنَ مَا اسْتَطَاعَ فِي شَأْنِهِ كُلِّهِ فِي  
طُهُورِهِ وَتَرَجُّلِهِ وَتَنَعُّلِهِ.  
(Bukhari: H426; Muslim: 647)

Kitni khaufnaak tehreef hai ke ‘كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ’ (*Rasool Allah ﷺ apne tamaam kaamo'n mein*) ke jumle ko ‘إِنَّ اللَّهَ تَعَالَى’ (*Beshak Allah Ta'ala har cheez*) se aur ‘مَا اسْتَطَاعَ فِي شَأْنِهِ’ (*jahaan tak mumkin hota*) ke jumle ko ‘فِي كُلِّ شَيْءٍ’ (*har cheez mein*) se aur ‘طُهُورِهِ وَتَرَجُّلِهِ وَتَنَعُّلِهِ’ (*tahaarat ke waqt bhi, kangha karne aur joote pehenne mein*) ko ‘حَتَّى التَّنَعُّلِ وَالتَّرَجُّلِ’ (*joote pehenne aur baal banaane mein*) se badal diya.

<sup>1</sup> T: Al-Sarakshi ki kitaab Al-Mabsoot [RSB]

<sup>2</sup> T: (نوع) Qism, jins, tarah [RKT]

<sup>3</sup> T: (ناقل) Bayan karne waala, kehne waala, riwayat karne waala, raawi [RKT]

<sup>4</sup> T: Tarjuma mera izaafa hai [RSB]

<sup>5</sup> T: Hadees that is mentioned in both Bukhari & Muslim

<sup>6</sup> T: Tarjuma mera izaafa hai [RSB]

## ② Hadees Ke Wo Alfaaz Jo Unke Aqwaal Ke Khilaaf Aate Hain Unko Hazaf Kar Dena

Daraqutni mein maaroof hadees hai:

Jab main jahri qirat karu'n to tum mere peeche kuch na padho siwaae Surah-al-Faatiha ke.<sup>1</sup>

لَا يَقْرَأَ أَحَدٌ مِنْكُمْ شَيْئًا مِنَ الْقُرْآنِ إِذَا  
جَهَرْتُ إِلَّا بِأَمِّ الْقُرْآنِ.

(Sunan Daraqutni: V1 P320)

Us mein Maulana Ahmad Ali Saharanpuri رحمه الله ne youn tehreef ki:

Jab main jahri qirat karu'n to tum mere peeche Quran ka kuch bhi hissa na padho.<sup>2</sup>

لَا يَقْرَأَ أَحَدٌ مِنْكُمْ شَيْئًا مِنَ الْقُرْآنِ إِذَا  
جَهَرْتُ بِالْقُرْآنِ قَالَ الدَّارُ قَطْنِي رَجَالُهُ

ثَقَاتٌ. (Ad-Daleel ul-Qawee).

Us mein 'لَا بِأَمِّ الْقُرْآنِ' ka jumla hi hazaf kar diya. Hadees ka matlab to waazeh hai ke: "Main jab qirat jahri karu'n to tum sirf Surah-al-Faatiha padho". Saharanpuri رحمه الله Saahab ki tehreef ke baad ye maane hue ke: "Jab main jahri qirat karu'n to tum kuch bhi na padho".

Imam ke peeche Surah-al-Faatiha padhan hanafi aqwaal ke khilaaf hai. Is liye unhon ne wo jumla hi hazaf kar diya jisse Imam ke peeche Surah-al-Faatiha padhan laazim aata hai.

## ③ Matlab-baraari Ke Liye Hadees Mein Izaafa Karna

Sunan Abu Dawood waghaera mein hadees hai:

Teen (3) cheeze'n aesi hain ke un mein sanjeedgi bhi sandjeedgi hai aur mazaq bhi sanjeedgi hai. Nikaah, Talaq aur Raja't<sup>3</sup>.<sup>4</sup>

ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ: النِّكَاحُ  
وَالطَّلَاقُ وَالرَّجْعَةُ.

(Abu Dawood)

Hanafi aqwaal mein hai ke qasam uthaane waala irada se ya majbooran bhool kar qasam uthaaye to hukman tamaan surate'n baraabar hain.

<sup>1</sup> T: Tarjuma mera izaafa hai [RSB]

<sup>2</sup> T: Tarjuma mera izaafa hai [RSB]

<sup>3</sup> T: (رَجْعَت) Shauhar ka apni mutallaqa ki taraf muqarrara muddat ke andar rujoo karna [RKT]

<sup>4</sup> T: Tarjuma mera izaafa hai [RSB]

Unka ye mauqif Kitaab-o-Sunnat ke khilaaf hai. Unho'n ne apne is mauqif ko saabit karne ke liye mazkoora-baala hadees mein tehreef kar daali. Saahib-e-Hidaaya is hadees ko in alfaaz mein naql karte hain:

Teen (3) cheeze'n aesi hain ke un mein ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ: التَّكَاحُ وَالطَّلَاقُ وَالْيَمِينُ.  
(Hidaya: V1 P459)

sanjeedgi bhi sanjeedgi hai, aur mazaahq bhi sanjeedgi hai. Nikaah, Talaah, Raja't.<sup>1</sup>

Hadees ke asli alfaaz 'وَالرَّجْعَةُ' ko badal kar 'وَالْيَمِينُ' bana diya, jisse bazom-e-khaweesh<sup>2</sup> apne mazhab ki daleel muhiyya kardi.

#### ④ Dhoka Aur Fareb Ki Khaatir Kisi Ke Qaul Ko Rasool Allah ﷺ Ki Taraf Mansoob Kar Dena:

Basa-auqaat hanafi aqwaal ke kisi qaul mein koi sareeh daleel maujood nahi hoti, to kisi taabai ya mutaakhkhir<sup>3</sup> shakhs ke qaul ko Rasool Allah ﷺ yaa kisi Saahabi رضي الله عنه ki taraf mansoob kar diya jaata hai. Taake Qaari samjhe ke mere saamne to is masla ki daleel hadees-e-Rasool ﷺ hai aur dhoka khaakar us be-daleel masla ko haq samajh le. Master Ameen Safdar Okadwi likhte hain:

Abdullah bin Masood رضي الله عنه se riwayat hai ke Rasool Allah ﷺ jab takbeer kehte to ek lamhe ke liye khamosh hote. Aur jab (Ghaeril magzoobi alaehim walaz-zaaaleen) kehte to bhi ek lamhe ke liye khamosh hote. Lekin jab doosri rakat mein khade hote to khamosh nahi hote. Aur kehte (Alhamdulillah Rabbil Aalameen).<sup>4</sup>

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا كَبَّرَ سَكَتَ هُنَيْهَةً وَإِذَا قَالَ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ سَكَتَ هُنَيْهَةً وَإِذَا قَامَ فِي الرُّكْعَةِ الثَّانِيَةِ لَمْ يَسْكُتْ وَقَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

(Abu Bakr bin Abi Shaiba, Majmua Rasaael: V1 P127)

Halaanke Ibne Abi Shaiba mein ye riwayat Ibrahim Nakhai رضي الله عنه ka qaul

<sup>1</sup> T: Tarjuma mera izaafa hai [RSB]

<sup>2</sup> T: (بَزْعُمُ خَوِيش) Apne khayaal mein, apne gumaan mein [RSB]

<sup>3</sup> T: Peeche aane waala, baad ka, aakhir ke zamaane ka [RKT]

<sup>4</sup> T: Tarjuma mera izaafa hai [RSB]

hai, marfoo hadees nahi hai. (Musannaf Ibne Abi Shaiba: H2841)

Ibrahim Nakhai رحمہ اللہ riwayat ke lehaz se taba-tabai hain. Jise Master Okadwi ne Ameen bis Sirr ki daleel banaane ke liye Rasool Allah ﷺ ki taraf mansoob kar diya hai, jisse tassur ye dena maqsood tha ke ye hadees-e-Rasool ﷺ hai.

فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

### ⑤ Sahih Hadees Ke Muqaable Mein Hadees Ghadna:

Basa-auqaat hanafi aqwaal ke khilaaf kisi masla mein sareeh ahadees aati hain, jinka unke paas jawab nahi hota. To ye uske mutawaazi<sup>1</sup> usi tarz ki riwaayat ghad-kar pesh kar dete hain. Jisse taassur<sup>2</sup> paida hota hai ke unke paas bhi is tarah ki hadees hai. Ibne Juraij رحمہ اللہ ki maarroof hadees hai ke unho'n ne namaz Imam Ataa رحمہ اللہ se seekhi. Imam Ataa رحمہ اللہ ne Hazrat Abdullah bin Zubair رحمہ اللہ se aur Hazrat Abdullah bin Zubair رحمہ اللہ farmate hain:

Main Abu Bakr رحمہ اللہ ke peeche namaz padhta to wo namaz shuru karte waqt, ruku karte waqt aur ruku se sar uthaate waqt raful-yadain karte the. Abu Bakr رحمہ اللہ ne kaha: Main Rasool Allah ﷺ ke peeche namaz padhta tha to wo bhi namaz shuru karte waqt, ruku karte waqt aur ruku se sar uthaate waqt raful-yadain karte the.<sup>3</sup>

صَلَّيْتُ خَلْفَ أَبِي بَكْرٍ فَكَانَ يَرْفَعُ يَدَيْهِ  
إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ  
رَأْسَهُ مِنَ الرُّكُوعِ وَقَالَ أَبُو بَكْرٍ: صَلَّيْتُ  
خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَكَانَ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا  
رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ.

(Ad-Daleel ul-Qawee)

(Bayhaqi: V2 P73; Musnad Ahmad: V1 P12; aur mutaaddid kutub-e-hadees)

Is hadees se roz-e-raushan ki tarah ayaan hai ke Rasool Allah ﷺ apni hayaat-e-mubaaraka mein aur Aap ﷺ ki wafaat ke baad Hazrat Abu Bakr Siddiq رحمہ اللہ namaz mein ruku ko jaate waqt aur ruku se sar uthaate waqt raful-yadain kiya karte the, jo raful-yadain ke adm-e-naskh<sup>4</sup> par qawi

<sup>1</sup> T: (مُتَوَازِي) Mutaabaqat rakhne waala, mushaaba, mumaasil [RKT]

<sup>2</sup> T: (تَأَثَّرَ) Asar, asar-pazeeri ki kaifiyat [RKT]

<sup>3</sup> T: Tarjuma mera izaafa hai [RSB]

<sup>4</sup> T: (عدم نَسْخ) Mansookh na hona [RSB]

daleel hai aur ahnaaf ke paas iska jawab bhi mumkin nahi to unho'n ne is sahih hadees ke mutawazi ek riwayat taraash li. Qareebi daur ke Qazi Noor Muhammad of Qila Deedaar Singh jo mustanad Hanafi Aalim the. Unho'n ne raful-yadain ki tardeed mein ek risaala tehreer kiya to us mein Ibne Juraij رحمته الله عليه ki riwayat badal kar apni taraf se is tarah ghad li, likhte hain:

Ahle Kufa ne namaz ka tariqa Ibrahim Nakhai se liya aur Ibrahim Nakhai ne Aswad bin Yazeed se liya aur Aswad ne Abu Bakr Siddiq رضي الله عنه se liya aur Abu Bakr ne Nabi صلى الله عليه وسلم se liya. Aur Nabi صلى الله عليه وسلم ne Jibraeel عليه السلام se, aur Jibraeel عليه السلام ne Allah Ta'ala se liya. Aur Ibrahim Nakhai sirf pehli takbeer ke waqt hi raful-yadain karte the phir dobara nahi karte the.

1

أَخَذَ أَهْلُ الْكُوفَةِ الصَّلَاةَ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ وَأَخَذَ إِبْرَاهِيمُ النَّخَعِيُّ عَنْ أَسْوَدَ بْنِ يَزِيدٍ وَأَخَذَ أَسْوَدُ عَنْ أَبِي بَكْرٍ الصَّدِيقِ وَأَخَذَ أَبُو بَكْرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ أَخَذَ عَنِ جِبْرِيلَ وَهُوَ أَخَذَ عَنِ اللَّهِ تَعَالَى وَإِبْرَاهِيمُ النَّخَعِيُّ لَمْ يَكُنْ يَرْفَعُ يَدَيْهِ إِلَّا فِي أَوَّلِ تَكْبِيرَةٍ مِنَ الصَّلَاةِ

ثُمَّ لَا يَعُودُ. (Izaalat ad-Deen: P61)

Apni taraf se ghadee hui is riwayat ko Sahih Hadees ki tardeed mein pesh kar diya. Agar gehri nazar se mutaala-a kiya jaae to hanafi aqwaal ki kutub mein isse bhi ziyada khuafnaak tehreefi inkishafaat waazeh ho jaaenge. Ham ne to bataur-e-namoonaa ye chand cheeze'n qaraaen-e-kiraam ke saamne rakhi hain, tafseel asal kitaab mein mulaahaza farmae'n.

Jabse hadees se hanafi aqwaal ki taa'eed ka rujhaan<sup>2</sup> paida hua hai, tabse kisi na kisi soorat mein ikhtilaafi masaail mein haashiya-araai<sup>3</sup> karne waalo'n ne tehreef ka harba<sup>4</sup> azmaaya hai. Hanafi aqwaal ki taa'eed mein Hidayah se lekar aaj tak jitni kutub likhi gai hain, un mein se aksar mein ya to na-qaabil-e-ehitjaaj riwayaat ki bharmaar hai, ya phir tehreef paai

<sup>1</sup> T: Tarjuma mera izaafa hai [RSB]

<sup>2</sup> T: (رُجْحَان) Tabiyat ya zehen waghaira ka qudrati ya fitrati jhukao aur raghbat-o-tawajjo, mailaan, dilchaspi [RKT]

<sup>3</sup> T: (حَاشِيَةِ آرَائِي) Kisi baat ke bayaan mein haqiqat ke khilaaf apni taraf se izaafa ya rang-aamezi, addition to a story or narrative [RKT]

<sup>4</sup> T: (حُرْبَة) Tadbeer, heela, bahaana, trick [RKT]

jaati hai.

Ulama-e-Ahle Hadees ‘زادهم الله’<sup>1</sup> ne har daur mein tehrifaat se parda uthaaya hai aur asal haqiqat ko waazeh kiya hai. Lekin ye tardeedi amal umooman infiraadi riwayat tak mehdood raha hai. Jis aalim ki nazar se koi muharraf riwayat guzri usne uski tardeed kardi. Allah Kareem jazaae khair se nawaaze Dr. Abu Jaabir Abdullah Damaanwi hafizahullah ko, jinho’n ne is mauzu par haqiqat-pasandaana qalam uthaaya hai aur unki bahut se tehrifaat ko ba-hawaala jama karke un par Kitaab-o-Sunnat ki raushni mein naaqaadaana<sup>2</sup> tabsara farmaya hai. (Taqreeq Quran-o-Hadees Mein Tehreef: P273-279)\*<sup>3</sup>

<sup>1</sup> T: Allah unhe’n mazeed ataa farmaae [RKT]

<sup>2</sup> T: (ناقداً) Naaqid ki tarah, khoobi-o-khaami dikhaane waala, khot aur khara-pan parakhne waala [RKT]

<sup>3</sup> \* Asbaab Waza-e-Hadees:

Allama Gondalwi ke zikr-karda in 5 asbaab-e-tehreef aur uski soorato'n ke alaawa yaha'n baaz “*asbaab-e-waza-e-hadees*” bhi zikr kar dena munaasib lagta hai. Chunache is silsila mein Janab Dr. Abu Jaabir Abdullah Damaanwi (Karachi) apni kitab “*Quran-o-Hadees Mein Tehreef*” mein likhte hain:

“Waza-e-hadees ke mutaaddid asbaab hain, jin par mohaddiseen-e-kiraam ne mufassal guftagu ki hai. Un mein se ek sabab Taqleed bhi hai. Muqallideen ne “*Quran-o-Hadees*” ki bajae “*shkhsi-aqwaal*” ko deen-o-mazhab qaraar diya to in aqwaal ki taqwiyaat-o-himaayat ki gharz se ahadees ko waza kiya. Imam Qurtubi رحمه الله Sharha Muslim mein farmate hain:

Ahle-Raae ne us hukm ki nisbat, jis par qiyaas-e-jalee dalaalat kare, use Rasool Allah ﷺ ki taraf mansoob karne ko jaez qaraar diya hai. Wo kehte hain ke Rasool Allah ﷺ ne aese farmaya hai. Agar aap fiqa ki kitabe'n mulaahaza farmae'n to aapko maaloom hoga ke wo aesi riwayaat se bhari hui hain, jinke matn\* man-ghadat hone par gawahi dete hain. Wo matn un kitabo'n mein is wajah se darj hain ke wo fuqaha ke fatwo'n se muwaafaqat-o-mushaabahat rakhte hain. Halaanke wo

اسْتَجَازَ بَعْضُ فُقَهَاءِ أَهْلِ الرَّأْيِ نِسْبَةَ الْحُكْمِ  
الَّذِي دَلَّ عَلَيْهِ الْقِيَاسُ الْجَلِيُّ إِلَى رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِسْبَةً قَوْلِيَّةً فَيَقُولُونَ فِي  
ذَلِكَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَذَا  
وَلِهَذَا تَرَى كُتُبَهُمْ مَشْحُونَةً بِأَحَادِيثٍ تَشْهَدُ  
مُتَوَاتُرُهَا بِأَنَّهَا مَوْضُوعَةٌ تُشْبِهُ فَتَاوَى الْفُقَهَاءِ  
وَلَا تَنْهَمُ لَا يُعِيْمُونَ لَهَا سَنَدًا.

(Al-Baais-ul-Hasees: P88)

unki sanad bhi nahi paate.<sup>3</sup>

\* T: (مَنْ) Kisi kitaab, mazmoon ya dastawez wagahira ki asal ibaaat [RKT]

Maulana Abdul Hai Lukhnawi Marhoom *Hanafi* ne khul kar is baat ka you'n etiraaf kiya hai ke:

Riwayaat ko waza karne ka chatta giroh wo hai jin ko mazhabi taassub aur taqleedi jumood ne waza par ubhaara hai, jaesa ke Mamoon Harwi ne ye riwayaat waza kee'n ke Jo raful-yadain karega uski namaz nahi aur jo Imam ke peeche qirat kare uski namaz nahi. Isi tarha Imam Shafai ki mazammat mein ek riwayat aur manaaqib-e-Abu Hanifa mein ek riwayat waza ki hai.<sup>3</sup>

السَّادِسُ: قَوْمٌ حَمَلَهُمْ عَلَى الْوَضْعِ التَّعَصُّبِ  
الْمَذْهَبِيِّ وَالتَّجَمُّدِ التَّقْلِيدِيِّ كَمَا وَضَعَ مَأْمُونُ  
الْهَرَوِيُّ حَدِيثَ: مَنْ رَفَعَ يَدَيْهِ فِي الرُّكُوعِ فَلَا  
صَلَاةَ لَهُ، وَوَضَعَ حَدِيثَ: مَنْ قَرَأَ خَلْفَ الْإِمَامِ  
فَلَا صَلَوةَ لَهُ، وَوَضَعَ أَيْضًا حَدِيثًا فِي دَمِّ  
الشَّافِعِيِّ وَحَدِيثًا فِي مَنْعَةِ أَبِي حَنِيفَةَ.

(Al Aasaar-ul-Marfooah Fil Akhbaar al-Mauzooah: P17)

Maunala Luckhnawi رحمہ اللہ ne jo baat kahi hai, wo bilkul insaaf par mabni hai. Taqleedi taassub aur aqwaal-e-fuqaha-o-aara ar rijaal ki taeed-o-nusrat mein unke muqallideen ne mutaaddid riwayaat ko waza kiya hai. Aaj bhi ye log waza-e-ahadees karne se nahi darte. (Tohfa Hanafiyya by Abu Suhaib: P34-35; Quran-o-Hadees Mein Tehreef by Dr. Abu Jabir Abdullah Damanwi: P54-55)

## Andhi Taqleed-o-Taassub Mein Tehreef-e-Kitaab-o-Sunnat

Europee mumaalik, balke aalam-e-islam ke intihaai meyaari<sup>1</sup> aur maaya naaz<sup>2</sup> parcha *Mahnaama Siraat-e-Mustaqeem*, Birmingham (Britain) jild 13 ke shumara 8 baabat Maah-e-Shaban-o-Ramzan 1413h, ba-mutaabiq Jan-Feb 1993 mein qaraeen ke khutoot waale safha par Birmingham ke Janab Sher Bahaddur Saahab ka ek khat shaaya hua tha.

Jisme unho'n ne pehle apne liye maslak-e-Ahle Hadees ko qabool karne aur masla Raful-Yadain ke baare mein baaz ahnaaf se guftagu ke waaqiaat ka tazkirah karne ke baad Mahnaama Sirat-e-Mustaqeem ke mudeer, Mudeer-e-Masool, unke Muawineen, neez Maulana Dr. Suhaib Hasan aur Maulana Abdul Kareem Saahab Saaqib ko us taraf tawajjo dilaai thi ke Raful-Yadain ke mauzu par qaaileen-o-manieen<sup>3</sup> har-do ke dalaael par ek mufassal mazmoon pehle *Siraat-e-Mustaqeem* mein shaaya kiya jaae aur phir use kitaabi shakl mein chaap kar bhi aam kiya jaae.

Chunache maktoob-nigar ki khwaahish-o-talab par ham ne masla Raful-Yadain ke baare mein jaanibeen ke dalaael par mushtamil apna mazmoon murattab karwa kar parche ko bhej diya.<sup>4</sup> Jabke dar-asl wo hamari radio waali taqareer thee'n.

Ruku jaate waqt, ruku se sar uthaate waqt aur teesri rakat ke liye khade hokar haath baandhte waqt raful-yadain karne ke baare mein 2 maarooft maslak hain:

① Ek un logo'n ka jo un mawaaqe par bhi raful-yadain karne ko sunnat-e-saabita aur ghair-mansookha samajhte hain.

② Doosra un logo'n ko jo in muqamaat par raful-yadain ko mansookh

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<sup>1</sup> T: (مُعَيَّارِي) Kasauthi par parkha hua, meyaar ke mutaabiq, behtar, umda [RKT]

<sup>2</sup> T: (مَنَافَةُ نَاز) Fakhr-o-naaz ka sabab, qaabil-e-fakhr [RKT]

<sup>3</sup> T: (قَائِلِينَ) Kehne waale, jin se koi qaul mansoob ho, neez maanne waale [RKT], T: (مَانَعِينَ) Rokne waale, mana karne waale, na-maanne waale [RSB]

<sup>4</sup> Waaqiatan ye mazmoon nisf-e-awwal tak us parche mein shaaya bhi hua, magar phir waha'n ke baaz maqaami asbaab ke pesh-e-nazar uski ishaa-at rok di gai aur hame'n mashwara diya gaya ke us maqaale ko kitabi shakl mein chaap de'n.



maante hain.

Qaaileen-o-maanieen ke dalaal ka tafseeli jaaiza to ham apni 2 kitaabo'n mein pesh kar chuke hain, jiska kaafi saara hissa (qaaileen ke dalaal) Mahnaama *Siraat-e-Mustaqeem* mein bhi shaaya ho chuka hai. Aur *Qaaileen-o-Faaileen-e-Raful-Yadain* ke dalaal par mushtamil wo kitaab Maktaba Kitaab-o-Sunnat Rehan Cheema, Sialkot, Pakistan aur Tauheed Publications, Bangalore, India se shaaya ho chuki hai. 'وَالْحَمْدُ لِلّٰهِ'

Jabke "*Taarikeen-o-Maanieen-e-Raful-Yadain Ke Dalaal Ka Jaaiza-o-Tehqeeq*" naami kitaab bhi tabaa-at ke liye taiyyar hai.

"وَقَفَّاتَا اللّٰهُ لِطِبَاعَتِهِ وَنَشْرِهِ". ameen

*Taarikeen-o-Maanieen-e-Raful-Yadain Ke Dalaal* ke mutaala-a aur tajziya ke dauraan kai aese umoor saamne aae, jinhe'n *andhi taqleed-o-taassub mein tehreef-e-kitaab-o-sunnat* kehna be-jaa<sup>1</sup> na hoga. Iske chand namoone qaraeen ki ziyaafat-e-taba' ke liye pesh-e-khidmat hain.

## Taghaiyyur-o-Tabaddul Yaa Tehreef Ka Wuqoo

Baaz kutub-e-hadees mein tehreef-o-tabdeeli waaqe hui hai, chunache Musnad-e-Humaidi ke is waqt 2 editions bazaar mein maujood hain. Ek ko Maulana Habib-ur-Rahman Saahab Aazmi رحمه الله (Malegaon, India) ne edit kiya hai aur doosre ko Maunala Khalid Gharjaakhi رحمه الله ne. Pehla Madina Munawwara se shaaya hua tha aur doosra Ahle Hadees Trust, Karachi, Pakistan se aur un dono'n editions mein sirf ek hi hadees mein 2 jagaho'n par ikhtilaaf hai:

① Pehla ikhtilaaf sanad ke shuru mein hai

② Doosra ikhtilaaf matn ke aakhir mein

Sanad mein dono editions ke maa-baen<sup>2</sup> ikhtilaaf is tarah hai ke Maulana Aazmi waale matboo'a nuskha mein Imam Humaidi رحمه الله ke ustad Sufiyan bin Uyayna ka naam saaqit ho gaya hai aur (حَدَّثَنَا الْحُمَيْدِيُّ) ke baad (قَالَ حَدَّثَنَا)

<sup>1</sup> T: (بيجا) Ghair-maaqool [RKT]

<sup>2</sup> T: Wast, darmiyaan, beech [RKT]

(الرَّهْرِ) aagaya hai. Jabke dar-asal (حَدَّثَنَا الْحَمِيدِي) ke baad (قَالَ حَدَّثَنَا سُفْيَانُ) hai. Jaesa ke asal *makhtoota*<sup>1</sup> mein mazkoor hai. Jise Maktaba Zaahiriyya, Dimishq ke nuskha mein dekha ja sakta hai. Jisse Maulana Aazmi Saahab ne bhi istifaada kiya hai. Kyounke usi nuskhe ki photo copy Maktaba an-Nahdha-tul-Hadees, Makka Mukarrama mein bhi maujood hai. Jiski ek copy Maulana Mausooof ke paas bhi thi, jaesa ke khud unho'n ne Musnad Humaidi ke Muqaddama (Page 4) mein saraahat ki hai. Aur usi makhtoota ke mutaalliqa safhe ki photo copy Maulana Muhammad Khalid Gharjaakhi (رحمته) ne apni kitaab *Juz Raful-Yadain* ke safha 40 par bhi shaaya ki hai aur usi ke mutaabiq mausoof ne Musnad Humaidi ko edit karke shaaya kiya hai aur unke edit-karda edition taba Karachi ka safha 7 bhi dekha ja sakta hai.

Jaha'n us safha ki photo copy shaaya ki gai hai. Usse bhi sanad se ek raawi Sufiyan ke, pehle nuskha se saaqit hojaane ya saaqit kiye jaane ka pata chalta hai. Taaham haal hi mein Gujrawala se Musnad Humaidi ke pehle edition ka aks shaaya kiya gaya, jis mein Sufiyan ka waasta satar<sup>2</sup> ko bareek karke shaamil kar diya gaya hai aur sanad ki had tak to islah kardi gai hai. (Haft-Roza al-Islam, Lahore, jild 16 Shumara 42, baabat Shaban 1410h ba-mutabiq: 16 March 1990, Mazmoon Maulana Muhammad Yahya Gondalwi)

Musnad Humaidi ke taba-shuda kul 2 hi nuskho'n mein doosra ikhtilaaf wo hai, jo matn-e-hadees ke aakhir mein paaya jaata hai aur uski mukhtasar andaaz se wazaahat youn hai ke

Maine Nabi (ﷺ) ko dekha ke aaghaaz-e-namaz mein Aap (ﷺ) ne dono'n haatho'n ko kandho'n tak uthaaya aur jab ruku ka irada kiya aur ruku se sar uthaane ke baad, pas Raful-Yadain na ki aur na dono sajdo'n ke darmiyan.

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا  
 افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكَبَيْهِ وَإِذَا  
 أَرَادَ أَنْ يَرْكَعَ وَبَعْدَمَا يَرْفَعُ رَأْسَهُ فَلَا يَرْفَعُ  
 وَلَا يَبِينُ السَّجْدَتَيْنِ.

(Musnad Humaidi: V2 P177 Tehqeeq Aazmi, wa photo matbooa dar Juz Raful-Yadain by Maulana Gharjaakhi: P39)

Aur Maulana Gharjakhi (رحمته) waale edition ko dekhe'n to us mein is

<sup>1</sup> T: (مَخْطُوطَةً) Qalmi tehreer, qalmi nuskha, ghair-matbooa kitaab ya risaala waghaera [RKT]

<sup>2</sup> T: (سَطْر) Ek (1) seedh mein likhi hui tehreer, written line, row on a page [RKT]

hadees ke matn mein alfaaz youn aae hain:

Maine Nabi ﷺ ko dekha ke Aap ﷺ ne  
namaz ke shuru mein Raful-Yadain ki  
aur jab ruku ka iraada kiya aur ruku se  
uthne ke baad aur sajdo'n ke darmiyan  
Aap ﷺ Raful-Yadain naa karte.

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا  
افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكَبَيْهِ وَإِذَا  
أَرَادَ أَنْ يَرْكَعَ وَبَعْدَمَا يَرْفَعُ رَأْسَهُ مِنَ  
الرُّكُوعِ، وَلَا يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ.

Musnad Humaidi: P176-177 Tehqeeq Gharjakhi wa photo makhtoota dar Juz Raful-Yadain by  
Maulana Gharjaakhi: P40

Maulana Gharjaakhi رحمه الله waala ye edition bhi Maktaba Zahiriyya ke  
makhtoota se liye gae photo se edit kiya gaya hai, jaesa ke Maulana  
Gharjaakhi رحمه الله ne saraahat ki hai. (Musnad Humaidi: P3)

Us makhtoota ka jo photo is waqt hamare pesh-e-nazar hai, us mein  
matn ke alfaaz usi tarah hai, jis tarah ke Maulana Gharjaakhi waale  
edition mein hain.

Lihaaza ab yaha'n yehi kaha ja sakta hai ke jis tarah sanad mein se alfaaz  
jodne waale composer ki ghalati se Sufiyan ka waasta saaqit ho gaya tha,  
ya kisi khaas nazariya ko tahaffuz dene ke liye use saaqit kar diya gaya  
tha, usi tarah hi makhtoota ko edit karte waqt mohaqqiq-o-kaatib se  
alfaaz naql karne mein ghalati ka bhi imkaan hai aur us imkaan ko us  
nas<sup>1</sup> ka siyaaq-o-sabaaq<sup>2</sup> bhi taqwiyaat de raha hai. Kyounke waha'n  
ziyada sahih nas wohi banti hai jo ke Maulana Gharjaakhi رحمه الله waale  
doosre edition mein shaaya hui hai.

Yaha'n ye wazaahat bhi kar de'n ke ye to nahi kaha ja sakta ke pehle  
matboo'a edition mein is hadees ki nas jis andaaz mein shaaya hui hai,  
wo kisi makhtoota mein hai hi nahi. Balke mumkin hai ke kisi naasikh<sup>3</sup>  
ya kaatib<sup>4</sup> ki ghalati se kisi makhtoota mein waesi nas bhi aai ho aur aesi  
soorat mein mohaqqiq ka kaam ye tha ke wo nuskha-e-zahiriyya ke  
saath paae jaane waale is ikhtilaaf ki wazaahat karte. Ye wazaahat is liye

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<sup>1</sup> T: Daleel [RSB]

<sup>2</sup> T: (سباق و سباق) Silsila-e-kalaam, aage-peeche ki ibaatat ya kalaam jisse mafhoom mutaiyyan ho  
[RKT]

<sup>3</sup> T: (ناسخ) Likhne waala, kaatib, kitaab naql karne waala [RKT]

<sup>4</sup> T: (كاتيب) Likhne waala shakhs, jis ne koi cheez likhi ya naql ki ho [RKT]

bhi intihaai zaroori thi ke baat maamooli si nahi, balke mukhtalif nuskho'n mein waaq hone waale us taghaiyyur-o-tabaddul ke natije mein pehle edition ke alfaaz se ruku waali Raful-Yadain ki nafee ho rahi hai. Jabke nuskha zahiriyya aur doosre edition se Raful-Yadain ka isbaat ho raha hai. Pehle edition mein paae jaane waale taghaiyyur-o-tabaddul ki taaeed is baat se bhi hoti hai ke yehi hadees Sunan Abu Dawood, Musnad Ahmad, Musnad Abi Awaana aur baaz deegar kutub mein bhi nuskha zahiriyya ke mutaabiq hi hai.

Is tafseel se andaaza kiya ja sakta hai ke ye hadees dar-asal usi tarah sahih hai, jis tarah nuskha zahiriyya mein hai aur uske matbooaa doosre edition mein aai hai aur doosre nuskho'n mein agar us tarah nahi hai to ye naasikheen ki ghalati ka natija hai. Jaesa ke Abul Ishbaal Maulana Sagheer Ahmad Shaagif Bihari *hafizahullah* ne apni kitaab "*Siraat-e-Mustaqeem Aur Ikhtilaaf-e-Ummat*" (P186-188 [Karachi Edition]) mein aur mudeer Haft Roza Al-Etisaam, Lahore Maulana Hafiz Salahuddin Yusuf si kitaab par apne izaafi notes mein shaamil apne taaqqubi khat ne u <sup>1</sup> (safha 189-191) mein is baat ki saraahat ki hai. (Haafiz Saahab ne apna ye khat Maulana Aazmi ko 15/9/1985 mein likh kar irsaal kiya tha, jiska Maulana apne taa-dam-e-wapisee'n 1992 jawab na de paae the)

Gharz ahed-e-saabiq mein taarikeen-o-maanieen<sup>2</sup> mein se kisi ka bhi is hadees se tark-e-Raful-Yadain par istidlaal na karna bhi is baat ka waazeh ishara hai ke pehle matbooaa edition aur uske buniyaadi makhtoote mein suqm<sup>3</sup> paaya jaata hai aur koi aesi baat bhi nahi, jo qaabil-e-wuqoo na ho. Balke kai ahadees mein ba-waqt-e-tabaa-at aesa hua hai, jo behre haal zaroori nahi ke amadan<sup>4</sup> hi ho. Sahooan bhi ho sakta hai aur hua bhi hai, kyouнке insaan khataa-o-nisyaan<sup>5</sup> ka putla hai.

وَالْعِصْمَةُ بِيْهِ وَحْدَهُ ثُمَّ بِرَسُولِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَهُ.

<sup>1</sup> T: Haafiz Sahab <sup>رحمته</sup> ka intiqaal July 12, 2020 ko hua. Urdu pdf mein jahan bhi Haafiz Saahab ke naam ke saath Hafizahullah) likha hua tha use badal kar Rahimahullah kar diya hai. [RSB]

<sup>2</sup> T: Tark karne waala, chodhne waala [Urdu], T: (مانعين) Rokne waale, mana karne waale, na-maanne waale [RSB]

<sup>3</sup> T: (سقم) Naqs, aeb, kharaabi, ghalati [RKT]

<sup>4</sup> T: (عمداً) Jaan-boojh kar, daanista, bila-iraada, deeda-daanista, intentionally, purposely [RKT]

<sup>5</sup> T: (نسيان) Bhool-chook, bhool jaana [RKT]



## Baaz Deegar Lafzi-o-Maanawi Tehrifaat-o-Taghaiyyuraat

Musnad Abi Awaana aur Musnad Humaidi waghaera mein paae jaane waale in taghaiyyuraat par hi bas nahi, balke Muhaddis-ul-Asr Haafiz Muhammad Gondalwi رحمہ اللہ ne aese kai doosre taghaiyyuraat ka bhi tazkira kiya hai. Chunache Mausooof *hafizahullah* apni kitaab:

التحقيق الراسخ في ان احاديث رفع اليدين ليس لها ناسخ

“At-Tehqeeq-ur-Raasikh Fee ann Ahadees Raful-Yadain Laisa Laha Naasikh” (safha 109-110) par likhte hain ke Abu Dawood, Tirmizi, Nasai aur Mahalla Ibne Hazam mein waarid Hazrat Ibne Masood رحمہ اللہ waali ye hadees hai:

Aap رحمہ اللہ ne Raful-Yadain na ki siwaae **فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا فِي أَوَّلِ مَرَّةٍ وَفِي لَفْظٍ:**

Aap رحمہ اللہ pehli martaba Raful-Yadain **(وَكَانَ يَرْفَعُ يَدَيْهِ أَوَّلَ مَرَّةٍ ثُمَّ لَا يَعُودُ).** karte, phir uska iaadaa<sup>1</sup> na karte.

Isey Imam Abu Dawood رحمہ اللہ ne ghair sahih qaraar diya hai aur unse At-Tamheed mein Allama Ibne Abdul Bar رحمہ اللہ ne, At-Talkhees mein Haafiz Ibne Hajar رحمہ اللہ ne, Neel-ul-Autaar mein Imam Shaukani رحمہ اللہ ne bhi ye qaul naql kiya hai. (Abu Dawood Ma' Aun: V2 P448; Tohfa al-Ahwazi: V2 P104; At-Talkhees: 1/1/222; Neel-ul-Autaar: 2/3/12; At-Tehqeeq-ur-Raasikh: P109)

Ulama-e-Ahnaaf ne Saahib-e-Noor-ul-Aenaen ne likh diya ke Imam Abu Dawood ka ye qaul Sunan ke kisi qalmi ya matbooqa nuskha mein nahi hai. Sirf Mujaabai<sup>2</sup> ke haashiya<sup>3</sup> par hai, jab ke mausoof ki ye baat sahih nahi hai. Kyounke Saahib-e-Aun-al-Maabood Allama Shamsul Haq Azimabadi رحمہ اللہ ke baqul unke paas 2 purane nuskho'n mein Imam Saahab ka ye qaul maujood hai. (Aun-al-Maabood: V2 P449)

Taaham Saahib-e-Noor-ul-Aenaen ke inkaar ka rad karte hue Hazrat

<sup>1</sup> T: (إعاده) Dohraana, baar-baar karna [FL]

<sup>2</sup> T: Matba' Mujaabai or Mujaabai ek press/publisher ka naam hai jis ka qiyaam 1900 ke aas-paas Lucknow mein hua [RSB]

<sup>3</sup> T: (حاشية) Matan-e-kitaab ke kisi hisse se mutaalliq sharah, jo kitab ke haashiya (footnote/margin) mein likhi jaae [RKT]

Mohaddis Gondalwi رحمہ اللہ ne mutaaddid muqamaat mein waaqe hone waali tehreef ki nishandahi ki hai.

Chunache Mausooof likhte hain: *“In bade-bade ulama ki tasrihaat<sup>1</sup> se pata chalta hai ke ye Abu Dawood ka qaul zaroor hai. Baaqi jo baaz nuskho’n mein maujood nahi, to mumkin hai ke maanieen mein se kisi buzurg ka tasarruf<sup>2</sup> ho. Qaraeen hamari is baat par mutaajjib<sup>3</sup> na ho’n, kyouнке un logo’n ka ye qadeemi tariqa-e-amal hai”*.

① Ibne Majah jo Farooqi Mataba mein taba hui thi, Tasheeh Maulwi Fakhr-ul-Hasan رحمہ اللہ Saahab. (V1 P61) Mein hadees:

Imam ki tilaawat hi muqatdi ki tilaawat مَنْ كَانَ لَهُ إِمَامٌ فَقِرَاءَةُ الْإِمَامِ قِرَاءَةٌ لَهُ. hai.<sup>4</sup>

ko dekho. Uski sanad mein Jaabir Jofi *kazzab* aur uske ustad Abu az-Zubair *siqa* ke darmiyan ek waao ‘و’ ko badha kar unhe’n Abu az-Zubair ke ham-sabaq<sup>5</sup> bana diya gaya hai. Taake Abu az-Zubair ko Jaabir ka mutaabe<sup>6</sup> bana kar hadees ko sahih bana liya jaae.

Halaanke qadeemi qalmi nuskho’n aur Misri ya As-hul Mataabe ke matbooqa nuskho’n mein ye waao ‘و’ maujood nahi. Imam Zeli, Tahawi, Ibne Adeed, Ibne Abdul Bar, Bayhaqi, Abd bin Humaid aur Maulawi Abdul Hai waghaera ulama-o-mohaddiseen (رحمہم اللہ) ne is riwayat mein is jagah waao ‘و’ ko zikr nahi kiya.

② Maulwi Mehmood-ul-Hasan رحمہ اللہ Saahab ki tasheeh se jo Abu Dawood Mujtabai mein taba hui hai. Usme Baab ‘مَنْ كَرِهَ الْقِرَاءَةَ بِفَاتِحَةِ إِذَا جَهَرَ الْإِمَامُ’ badha diya gaya hai. Jo deegar qalmi ya matbooqa nuskho’n mein nahi hai.

③ Haafiz ibne Hajar رحمہ اللہ waghaera ne Haakim ke hawaala se ye riwayat naql ki hai ke Nabi-e-Akram ﷺ 3 rakat witr padha karte:

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<sup>1</sup> T: (تَصْرِيح) Wazaahat, saraahat, tauzeeh [RKT]

<sup>2</sup> T: (تَصْرِيف) Radd-o-badal [RKT]

<sup>3</sup> T: (مُتَّعِجِب) Taajjub karne waala, haerat-zada, haeraan, dang [RKT]

<sup>4</sup> T: Tarjuma mera izaafa hai [RSB]

<sup>5</sup> T: (بِمِ سَبَقِ) Ek saath padhne waala, dars ka saathi [RKT]

<sup>6</sup> T: (مُتَابِع) Ek (1) raawi koi hadees bayan kare aur doosra raawi uske muwaafiq doosri hadees bayan kare to doosri hadeesko mutaabe kahenge [RKT]

Aur sirf unke aakhir mein ek hi qaaeda  
farmate. (Fath-ul-Baari)

وَلَمْ يَقْعُدْ إِلَّا فِي آخِرِهِمْ.

Allama Zahbi ne bhi “Talkhees al-Mustadrak” mein is riwayat ko Haakim se naql kiya hai. Lekin Hyderabad ki matbooqa “Al-Mustadrak” mein ye alfaaz nahi. Halaanke uske neechhe jo Talkhees-e-Zahbi hai, us mein maujood hai, maaloomee hotee hai ke usko bhi udae diya gaya hai.

④ Haafiz Ibne Hajar رحمته اللہ علیہ (At-Talkhees: P81) Maulana Abdul Hai Hanafi رحمته اللہ علیہ (Takhreej-e-Hidaaya) Maulana Khaleel Ahmad Saharanpuri رحمته اللہ علیہ (Bazl al-Majhood) aur Maulana Shooq Nemwi رحمته اللہ علیہ (Aasaar-as-Sunan) waghaera ne Raful-Yadain ki hadees mein Sunan Bayhaqi se jumla ‘فَمَا زَالَتْ تِلْكَ صَلَوَتُهُ حَتَّى لَقِيَ اللَّهَ تَعَالَى’ naql kiya hai. Lekin Hyderabad mein jo Sunan Bayhaqi taba hui hai, usse ye jumla udae hi diya gaya hai.

Ab qaraeen khayal farmae’n ke in haal<sup>1</sup> ke maanieen-e-Raful-Yadain<sup>2</sup> ko jhoota kahe’n yaa Qadeemi Ulama ko saccha samjhe’n. *Sach hai*

Tum hi kaho raast kisko maanu’n  
murda qatl ko ya wasl ki tayyari ko?

تم ہی کہو راست کس کو مانوں  
مردہ قتل کو یا وصال کی تیاری کو۔

Doobne waala tunke ka sahaara  
dhoohtaa hai

الْغَرِيقُ يَتَشَبَّثُ بِالْحَشِيشِ.

Aur Irshad-e-Ilaahi saccha hai ke: (إِنَّ الْبَاطِلَ كَانَ زَهُوًّا).  
‘Baatil Ko Qaraar Nahi’.

(At-Tehqeeq-ur-Raasikh: P109-110 Hashiya maamooli tarmeem ke sath)

Isi silsile mein Maulana Yahya Saahab Gondalwi رحمته اللہ علیہ ka ek mazmoon “Hadees-e-Nabawi ﷺ Mein Tehreef Ki Taaza Misaal” shaaya hua hai. Us mein unho’n ne 6 tehrifaat ki nishandahi ki hai, jin mein zikr kiye gae muqamaat ke alaawa bhi chand hain, masalan:

⑤ Ulama-e-Ahnaaf ke paas 20 rakat Taraweeh ke baare mein koi qaabil-e-etimaad daleel maujood nahi thi. Chunache unho’n ne apne us

<sup>1</sup> T: (حال) Maujooda zamaana [RKT]

<sup>2</sup> T: Raful yadain ka inkaar karne waale, ya use mansookh samajhne waale [RSB]



mazhab ko saabit karne ke liye 1318h mein jo Abu Dawood taba ki, us mein ek hadees mein tehreef kar daali. Chunache Hazrat Ubai رضي الله عنه ki hadees jo Abu Dawood mein maujood hai, uske asal alfaaz ye hain:

Hazrat Ubai رضي الله عنه unhe'n 20 rakat كَانَ أَنِّي يُصَلِّي لَهُمْ عَشْرِينَ لَيْلَةً.  
taraweeh padhate the.

In hazraat ne 'عَشْرِينَ رَكْعَةً' *Ashreen Rakat* ki bajaae 'عَشْرِينَ لَيْلَةً' *Ashreen Lailah* ki kardiya. Jiske maane ye hain ke Hazrat Ubai رضي الله عنه 20 rakat padhate the. Hadees mein to tabdeeli kardi, magar khilaaf-e-hadees mazhab ko na badal sake.

⑥ Aese hi unke paas koi aesi sahih riwayat maujood na thi, jo Surah-al-Faatiha padhne ki saraahat se nafee karti ho, to unho'n ne ek za'ee'f riwayat ko sahih banaane ke liye Ibne Majah ki ek sanad mein tehreef kardi.

Asal Sanad youn hai. 'عَنِ الْحَسَنِ بْنِ الصَّالِحِ عَنْ جَابِرٍ عَنْ أَبِي الزُّبَيْرِ' magar jab unho'n ne Sunan Ibne Majah taba ki to uski sanad mein youn tehreef ki وَعَنِ 'عَنِ الْحَسَنِ بْنِ الصَّالِحِ عَنْ جَابِرٍ وَأَبِي الزُّبَيْرِ' yaani 'عَنْ' ko giraa kar iski jagah waa'o mila di. Taake inki tehreef se ghair saabit shuda riwayat sahih hadees ka maqaam haasil kar sakey. Jaesa ke Mohaddis Gondalwi رحمته الله ne bhi ye baat zikr ki hai jo ke Number ① ke tahat guzar chuke hai.

⑦ Haal hi mein unho'n ne Karachi se Sahih Bukhari, tarjuma ke saath shaaya ki hai. Us mein Hazrat Ayesha رضي الله عنها ki sahih, muttafiq-alae hadees 8 rakat taraweeh par saraahatan<sup>1</sup> dalaalat karti hai. Uske alfaaz ye hain:

Aap ﷺ Ramzan ya ghair Ramzan mein مَا كَانَ يَزِيدُ فِي رَمَضَانَ أَوْ فِي غَيْرِهِ عَلَى  
11 rakato'n se ziyaada nahi padha إِحْدَى عَشَرَ رَكْعَةً.  
karte the.

Ab mutarjim-bukhari<sup>2</sup> mein unho'n ne lafz-e-ramzan ko nikal diya hai, taake Urdu-khwaa'n<sup>3</sup> tabqa us masla ki haqiqat ko na pa sake.

<sup>1</sup> T: (صَرَاحَتْ) Tasreeh, wazaahat, tashreeh [RKT]

<sup>2</sup> T: Tarjuma ke saath shaaya hone waali Sahih Bukhari [RSB]

<sup>3</sup> T: Urdu zabaan samjhne, padhne, likhne waala tabqa [RSB]

⑧ Musannaf Ibne Abi Shaiba mein ye tabdeeli ki ke us mein jab namaz mein haath baandhne ki riwayat aai to us riwayat mein 'تَحْتَ السُّرَّةِ' ke alfaaz ka izaafa kar diya. Halaanke asal nuskha mein ye alfaaz maujood nahi the. Sab se pehle ye ghalati ek buzurg Ibne Qatlu Bagha se hui. Unse ye ghalati ek makhsoos zehni-saakht ke zer-e-asar, lekin ghaaliban na-daanista<sup>1</sup> taur par hui aur in alfaaz ka izaafa hua magar jab un hazraat ne Karachi se Ibne Abi Shaiba taba ki to jis tabaa-at ka aks liya tha, choonke us mein 'تَحْتَ السُّرَّةِ' ke alfaaz maujood nahi the, lihaaza unho'n ne taba karte waqt baareek qalam ke saath likh kar Ibne Qatlu Bagha ki ghalati ko tehreef mein tabdeel kar diya. Is tarah unho'n ne namaz mein *Seene par* ki bajaaye *zer-e-naaf* haath baandhne chaahiye ko sirf 2 alfaaz ke izaafe ke saath tabdeel kar diya. (Ba-hawaala: Hafta Roza-al-Etesaam, Lahore Jild 16, Shumara 42, Baabat 18 Shaban 1410h ba-mutabiq 16<sup>th</sup> March 1990)

## Hafta-roza Al-Etisaam Mein Ek Istifsa:

In tehrifaat aur taghaiyyur-o-tabaddul ke silsila mein hi Hazrat-ul-Allaam Shaikh-ul-Hadees Maulana Sultan Mahmood رحمته اللہ علیہ Mohaddis Jalalpur Peerwala, Multan ka ek Risaala 'نعم الشهود على تحريف الغالين في سنن أبي داود' shaaya hua tha. Kai saal ke baad use haft roza-al-Etesaam, Lahore ne bhi shaaya kiya tha. Jise "*Sunan Abu Dawood Mein Tehreef*" ke zer-e-unwan shaaya kiya gaya. Us mein pehle ek istifta hai, jis mein saail ne poocha hai: "*Abu Dawood, jo-ke Farid Book Stall, Lahore ki chaapi hui hai, uski pehli jild ke P531 par youn tehreer hai:*

Hame'n Shujaa bin Muhammad ne hadees bayan ki, hame'n Hashim ne hadees bayan ki, hame'n Yunus bin Obaid ne Hasan ke waaste se khabar di ke Hazrat Umar bin Khattab رضي الله عنه ne logo'n ko Hazrat Ubai bin Kaab رضي الله عنه ki imaamat par ekatthe kiya aur wo logo'n ko 20 rakate'n padhate the aur dua-e-qunoot sirf nisf-e-saani mein hi

حَدَّثَنَا شُجَاعُ بْنُ مُحَمَّدٍ ثَنَا هَاشِمٌ أَخْبَرَنَا  
يُونُسُ بْنُ عُبَيْدٍ عَنِ الْحَسَنِ أَنَّ عُمَرَ بْنَ  
الْخَطَّابِ جَمَعَ النَّاسَ عَلَى أُبَيِّ بْنِ  
كَعْبٍ، كَانَ يُصَلِّي لَهُمْ عَشْرِينَ رَكْعَةً وَلَا  
يَقْنُتُ بِهِمْ إِلَّا فِي النِّصْفِ الْبَاقِي.

<sup>1</sup> T: (نا دانيسٽه) Be-qasd, sahoo-an, bhoole se, anjaane mein [RKT]

karte the. (P531)

*“Halaanke usi hadees mein Abu Dawood (v2 P65 [Egypt Print]) mein ‘عِشْرِينَ لَيْلَةً’ (20 raat) hai aur Mishkat taba Lahore mein ‘لَيْلَةً’, Mazahir-e-Haq Lucknow mein bhi ‘لَيْلَةً’ hi hai. Is liye ‘عِشْرِينَ لَيْلَةً’ ki jagah ‘عِشْرِينَ رَكْعَةً’ (20 rakat) Farid Book Stall waale Mutarjim Abdul Hakeem Khan Akhtar ki ikhtira<sup>1</sup> maaloomee hoti hai. Aur uske haashiya par Mutarjim ne ek note darj kiya hai, jo hasb-e-zail hai: “Is hadees ke alfaaz ‘كَانَ يُصَلِّي عِشْرِينَ رَكْعَةً’ ka waazeh matlab ye hai ke unhe’n 20 rakaten padhaate the. Lekin Maulana Waheeduzzama Saahab ne in lafzo’n ka ye tarjuma kiya hai ke wo logo’n ke saath 20 raato’n tak namaz padha karte the aur ‘عِشْرِينَ رَكْعَةً’ ka ‘20 raato’n tak’ tarjuma karke mumkin hai ke Allama Saahab ne apne ham-khayal logo’n ko mutmaeen ya khush kar liya ho lekin tarjumani ke parda mein hadees ko baazeecha-e-atfaal<sup>2</sup> bana kar khiyaanat aur dhaandhli ka aesa irtikaab kiya hai ka ahle-ilm ko hargiz zeb nahi deta”.*

*“Ikhtilaafi masaaile mein apne mauqif ko durust manwaane ke liye ahadees mein katarbiyoont<sup>3</sup> kar jaana ahle-ilm ka shewa nahi. ‘وَاللَّهُ أَعْلَمُ’*

Ab istifsaar ye hai ke Abu Dawood ke nuskhe mein alfaaz ‘عِشْرِينَ رَكْعَةً’ sahih hain yaa ‘عِشْرِينَ لَيْلَةً’ aur ye katar-biyunat kis zamana mein hui? Aur iska baani kaun hai?

(Aapka Khadim Ali Muhammad, Khateeb Jame Masjid Ahle Hadees Madaad, Daak Khana Khaas, Ba-raasta Jandiyaala Sher Khan, Zila-o-Tehseel Shekhupura, Pakistan)

### Mudeer Al-Etisaam Ka Note:

Us par Al-Etisaam ke us waqt ke mudeer aur maaroof mufassir Maulana Haafiz Salahuddin Saahab Yusuf رحمته اللہ علیہ ne ye note likha:

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<sup>1</sup> T: (الْخْتِرَاع) Kisi nai baat ya cheez ki takhleeq, man-ghadat, jhoot [RKT]

<sup>2</sup> T: (بازیچه اطفال) Baccho’n ka khel, aasaan kaam [RKT]

<sup>3</sup> T: (كَتَرَبَيُونَت) Kaant-chaant, jod-tod, kisi mazmoon ke asal alfaaz mein takhfeef, tehreef, tarmeem [RKT]

Ye areeza<sup>1</sup> padh kar sakht taajjub hua ke asal arbi nuskhe mein to in hazraat ne tehreef ki thi, ab banaa-e-faasid-alal-faasid<sup>2</sup>, ke mutaabiq ek barailwi naashir ne is tehreef ko urdu mein muntaqil karke aur us par mazkoora haashiya-araai karke 'نالے چور نالے چتر' (naale chor naale chatr) yaani (chori aur seena zori) ka kirdaar adaa kiya hai. Yaani tehreef ka kirdaar adaa karne waale khud hain lekin use Ahle Hadees Mutarjim Maulana Waheeduzzama Khan marhoom ke sar mandh diya hai, jinho'n ne bilkul sahih tarjuma kiya hai.

فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Behrehaal areeza-nigaar<sup>3</sup> ke isi sawaal ke Abu Dawood mein ye tehreef kyou'n? Kab aur Kaese hui? Ke jawaab mein ham Maulana Sultan Mahmood Saahab (hz) ka faazilaana maqaala shaaya kar rahe hain, jis mein Abu Dawood ke nuskhe mein mazkoor tehreef ka jaaeza liya gaya hai. Ye maqaala 'نعم الشهود على تحريف الغالين في سنن أبي داود' ke naam se kai saal qabl pamphlet ki soorat mein shaaya hua tha. Use zaroorat-e-mazkoora ke tahat ab dobara (Al-Etisaam) mein shaaya kiya jaa raha hai, jisse mazkoora sawaal ka jawaab saamne aajaata hai. (وَهُوَ هَذَا) (ص، ي).<sup>4</sup>

Is idaarati note ke baad Mohaddis Jalapuri رحمہ اللہ ka risaala naql kiya hai, jiska zaroori hissa ifaada-e-aam ke liye ham yaha'n pesh kar rahe hain.

<sup>1</sup> T: (عريضة) Arzi, khat, darkhwaast [RSB]

<sup>2</sup> T: (بنائے فاسد علی الفاسد) Haafiz Salahuddin Yusuf رحمہ اللہ ne ise urdu lehje mein likha hai, iski asal arbi hai. 'بَنَاءُ فَاسِدٍ عَلَى الْفَاسِدِ' jiska matlab hota hai: 'Kharaab cheez ki buniyaad kharaab cheez par hai'. [RSB]

<sup>3</sup> T: (عريضة نگار) Khat likhne waala, arzi likhne waala [RKT]

<sup>4</sup> T: Ye note Al-Etisaam mein Haafiz Salahuddin Yusuf ne likha hai, isi liye aakheer mein (ص، ي) likha hai.

## Shaikh-ul-Hadees Maulana Sultan Mehmood Saahab Mohaddis Jalalpuri Ka Ek Mohaqqiqaana Maqaala

الْحَمْدُ لِلَّهِ وَحْدَهُ وَالصَّلَاةُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ:

Ek paanch warqi risaala ba-unwaan ‘*Ghair Muqallideen Ke Safed Jhoot Ki Haqiqat*’ nazar se guzra, jiska khulasa ye hai ke Taraweeh 20 rakaat hain 8 nahi, jis mein musannif ne bahut si ghair zimmedaari ki baate’n likhi hain, lekin unke jawab ki zaroorat nahi. Is liye ke ye masla sadiyo’n se ulama ke maabaen mauzu-e-bahes reh chuka hai aur us par fariqaen ki taraf se is qadar likha ja chukka hai ke ab mazeed likhna ek ched-khaani aur bahes-baraae-bahes<sup>1</sup> ke alaawa kuch nahi.

Albatta sirf ek baat aesi nazar se guzri jo nayee hai. Aur khatra hai ke usse nae fitne janam lenge. Is liye zaroori samajhta hu’n ke ulama-e-islam ko us par tawajjo dilaai jaae. Taake aainda ke liye is qism ki napaak tehreefo’n ko deeni dafaatir mein raah paane se roka ja sake. Aur wo baat ye hai ke risaala mazkoora ke page 5 par Abu Dawood Shareef ke hawala se ek hadees ke alfaaz youn naql kiye gae hain:

Hazrat Hasan Basri رحمته الله bayan karte hain ke Hazrat Umar Farooq رضي الله عنه ne logo’n ko Hazrat Ubai bin Kaab رضي الله عنه ki imaamat par ekatthe kiya aur logo’n ko 20 rakaat padhate the.

عَنِ الْحَسَنِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ  
اللَّهُ عَنْهُ جَمَعَ النَّاسَ عَلَى أَبِي بِنِ كَعْبٍ  
فَكَانَ يُصَلِّي لَهُمْ عِشْرِينَ رَكْعَةً.

(Bahawaala Haft Roiza-al-Etesaam Lahore, Jild 16, Shumara: 42 Baabat 18 Shaban 1410 hijri,  
ba-mutabiq 16 March 1990)

Ye hai musannif-e-risaala ki ibaaarat, is me khat-kashida lafz yaani ‘رَكْعَةً’ ghalat hai, sahih lafz ‘لَيْلَةً’ hai. Yaani Abu Dawood Shareef ki asal hadees ke alfaaz youn hain:

Hazrat Hasan Basri رحمته الله bayan karte hain ke Hazrat Umar Farooq رضي الله عنه ne logo’n ko Hazrat Ubai bin Kaab رضي الله عنه ki imaamat par ekatthe kiya aur logo’n ko 20 rakaat raate’n taraweeh padhate

عَنِ الْحَسَنِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ  
اللَّهُ عَنْهُ جَمَعَ النَّاسَ عَلَى أَبِي بِنِ كَعْبٍ  
فَكَانَ يُصَلِّي لَهُمْ عِشْرِينَ لَيْلَةً وَلَا يَقْنُتُ

<sup>1</sup> T: Baghaer kisi natija ya maqsad ke bahes karna [RSB]

the aur nisf-e-saani ke siwa dua-e-qunoot nahi karte the. Jab aakhri ashra aata to jamat karaana chod dete aur apne ghar mein namaz padhte aur log kehte ke Ubai رضي الله عنه bhaag gae hain.

بِهِمْ إِلَّا فِي النَّصْفِ الْبَاقِي، فَإِذَا كَانَتْ  
الْعَشْرُ الْوَاحِدَةُ تَخَلَّفَ فَصَلَّى فِي بَيْتِهِ  
فَكَانُوا يَقُولُونَ أَبَى أَبِي.

Ye hain hadees ke asal alfaaz jin mein 20 raato'n ka zikr hai, naake 20 rakaato'n ka. Aur zaahir hai ke 'لَيْلَةٍ' ki bajaaye 'رَكْعَةٍ' ka lafz laana aur use 20 taraweeh ke suboot ke liye mustadal<sup>1</sup> banana ek ahem deeni kitaab mein sharmnaak tehreef hai. Agar sawal paida ho ke jab 'لَيْلَةٍ' ki bajaaye 'رَكْعَةٍ' baaz matbooaa nuskho'n mein maujood hai to phir use tehreef kyon kaha jaae? To jawaban arz hai ke jin nuskho'n mein lafz 'رَكْعَةٍ' maujood hai unki haqiqat baad mein bayan ki jaaegi. Isse pehle wo shawaahid dekh liye jaae'n jo tehreef par dalaalat karte hain aur wo kai umoor hain.

### Pehli Shahaadat:

1318 hijri tak Abu Dawood ke jjitne nuskhe Hindustan mein taba hue, un sab mein 'لَيْلَةٍ' ka lafz hi matbooaa hai. Kahee'n 'رَكْعَةٍ' waale nuskhe ka ishaara nahi aur isi tarah baeroon-e-hind aaj tak jaha'n bhi ye kitaab taba hui. Un tamaam matbooaa nuskho'n mein lafz 'لَيْلَةٍ' hi marqoom hai. Kahee'n bhi 'رَكْعَةٍ' ka ishaara tak nahi hai. Siwaae un 2-3 nuskho'n ke jin ko deobandi nashireen ne taba karaaya, jinka zikr baad mein aaega.

### Doosri Shahaadat:

Jin aslaaf aimma-o-ulama ne Sunan Abu Dawood ke hawaale se yehi hadees naql farmai, un sab ne 'لَيْلَةٍ' ka lafz naql kiya hai, kisi ne bhi 'رَكْعَةٍ' ke nuskhe ka saraahatan ya ishaaratan zikr nahi kiya. Mulaahaza ho (Mishkat-al-Masabeeh Baab-al-Qunoot: Fas1 3) ki pehli hadees, jisko Saahib-e-Mishkat ne youn naql kiya hai:

<sup>1</sup> T: (مُسْتَدَل) Jis par daleel pesh ki gai ho, jo saabit ho, suboot ko pohoncha hua, mudallal [RKT]

Hazrat Hasan Basri رحمہ اللہ bayan karte hain ke Hazrat Umar Farooq رحمہ اللہ ne logo'n ko Hazrat Ubai bin Kaab رحمہ اللہ ki iqtida mein namaz padhne par jama kiya, wo logo'n ko 20 raate'n taraweeh padhate the aur nisf-e-saani ke siwa dua-e-qunoot nahi karte the. Aurab ashra-e-akheer aata to jamat karaana chod-dete aur apne ghar mein namaz padhte aur log kehte ke Ubai bhaag gae hain.

عَنِ الْحَسَنِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ  
اللَّهُ عَنْهُ جَمَعَ النَّاسَ عَلَى أَبِي بِنِ كَعْبٍ  
فَكَانَ يُصَلِّي بِهِمْ عَشْرِينَ لَيْلَةً وَلَا يَقْنُتُ  
بِهِمْ إِلَّا فِي النِّصْفِ الْبَاقِي، فَإِذَا كَانَ  
الْعَشْرُ الْأَوَاخِرُ تَخَلَّفَ فَصَلَّى فِي بَيْتِهِ  
فَكَانُوا يَقُولُونَ أَبَى أَبِي.

(Abu Dawood)

Isi tarah Nasb-ur-Raaya lil-Imam Zeli al-Hanafi رحمہ اللہ mein hai:

Shafaiya ke paas dua-e-qunoot ko ramzan ke nisf-e-saani ke saath khaas karne ki do (2) daleele'n hain. Pehli daleel Abu Dawood mein hai, Hazrat Hasan Basri رحمہ اللہ bayan karte hain ke Hazrat Umar رحمہ اللہ ne logo'n ko Hazrat Ubai رحمہ اللہ ki imamat mein namaz-e-taraweeh padhne par jama kiya aur wo logo'n ko 20 raate'n namaz padhate the. ... ilkh

حَدِيثَانِ: الْأَوَّلُ أَخْرَجَهُ أَبُو دَاوُدَ عَنِ  
الْحَسَنِ (أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ  
عَنْهُ جَمَعَ النَّاسَ عَلَى أَبِي بِنِ كَعْبٍ فَكَانَ  
يُصَلِّي بِهِمْ عَشْرِينَ لَيْلَةً ... الْحَدِيثُ).

(Nasb-ur-Raaya: V2 P166)

Neez, mukhtasar Sunan Abu Dawood lil-Haafiz al-Munziri mein hai:

Aur Hasan Basri bayan karte hain ke Hazrat Umar رحمہ اللہ ne logo'n ko Hazrat Ubai bin Kaab رحمہ اللہ ki iqtida mein namaz padhne par jama kiya to wo unhe'n 20 raate'n namaz (taraweeh) padhate the. (Mukhtasar Sunan Abu Dawood by Hafiz-al-Munziri: V3 P125)

وَعَنِ الْحَسَنِ (وَهُوَ الْبَصْرِيُّ) أَنَّ عُمَرَ بْنَ  
الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ جَمَعَ النَّاسَ عَلَى  
أَبِي بِنِ كَعْبٍ فَكَانَ يُصَلِّي لَهُمْ عَشْرِينَ  
لَيْلَةً ... إلخ.

Maloom hona chaahiye ke Mukhtasar Sunan Abu Dawood Imam Munziri رحمہ اللہ ki kitaab hai, jis mein Imam Mausooof ne Sunan Abu Dawood ki

talkhees<sup>1</sup> farmai hai, yaani Abu Dawood ke matoon-e-hadees ko ba-hazaf-e-asaneed<sup>2</sup> zikr farmaya hai. Un teeno'n buzurgo'n ki kutub se manqoola ibaraat se waazeh ho jaata hai ke asal hadees mein 'ثَلَاثَةً' hi hai aur unho'n ne ya unke alaawa kisi doosre buzurg ne kahee'n bhi lafz 'ثَلَاثَةً' ka ishara nahi kiya. Isi qism ke hawaale bahut diye ja sakte hain, lekin ikhtisaar ke liye inhi par iktifa kiya jaata hai.

### Teesri Shahaadat:

Imam Bayhaqi رحمه الله ne is hadees ko Imam Abu Dawood hi ke waaste se apni kitaab As-Sunan-al-Kubra mein musnadan riwayat kiya hai, jiske alfaaz ye hain:

Hame'n khabar di Abul Ali Roobzaari ne, hame'n khabar di Abu Bakr bin Daasa ne, hame'n hadees bayan ki Abu Dawood ne, hame'n hadees bayan ki Shuja bin Mukhallad ne, hame'n hadees bayan ki Hasheem ne, hame'n khabar di Yunus bin Obaid ne aur bataya ke Hazrat Hasan Basri bayan karte hain ke Umar Farooq رضي الله عنه ne logo'n ko Hazrat Ubai bin Kaab رضي الله عنه ki iqtida mein namaz-e-taraweeh padhne par ekatthe kiya. Wo unhe'n 20 raate'n namaz padhate the aur sirf nisf aakhir mein dua-e-qunoot karte the. Jab Ashra-e-akheera aata to jamat karwaana band kar dete aur apne ghar mein namaz padhte aur log kehte ke Ubai رضي الله عنه bhaag gae hain.

أَنْبَأَنَا أَبُو عَلِيٍّ الرَّوَدْبَارِيُّ أَنَا أَبُو بَكْرٍ بْنُ  
دَاسَةَ ثَنَا أَبُو دَاوُدَ ثَنَا شَجَاعُ بْنُ مُخَلَّلٍ ثَنَا  
هُشَيْمُ أَنَا يُونُسُ بْنُ عَبِيدٍ عَنِ الْحَسَنِ أَنَّ  
عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ جَمَعَ  
النَّاسَ عَلَى أَبِي بَكْرٍ كَعْبٍ، فَكَانَ يُصَلِّي  
بِهِمْ عَشْرِينَ لَيْلَةً وَلَا يَقْنُتُ بِهِمْ إِلَّا فِي  
النِّصْفِ الْبَاقِي فَإِذَا كَانَتِ الْعَشْرُ الْأَوَاخِرُ  
تَخَلَّفَ فَصَلَّى فِي بَيْتِهِ فَكَانُوا يَقُولُونَ: أَبَقَ  
أَبِي.

(Sunan Kubra: V2 P498)

<sup>1</sup> T: (talkhees) Khulaasa, khulaasa karna, mukhtasar hona, khaalis banaana [RKT]

<sup>2</sup> T: Sanad ko nikaalna, hazaf karna [RSB]



## Chauthi Shahaadat:

Riwayat-e-mazkoora ke chauthi jumle yaani 'فَإِذَا كَانَتِ الْعَشْرُ الْأَوَّلُ تَخَلَّفَ' ka aghaaz faa-e-taareef-o-tarteeb<sup>1</sup> se hai aur zaahir hai ke ye jumla doosre jumle yaani 'فَكَانَ يُصَلِّي بِهِمْ عِشْرِينَ لَيْلَةً' par murattab hai aur ye tarteeb us waqt sahih ho sakti hai jab is jumla mein lafz 'لَيْلَةً' hi ho, agar us jumla mein 'رُكْعَةً' ho to phir tarteeb aur tafree sahih nahi rehte aur bawujood faae-taafriya ke ye ibaat be-jod si ban jaati hai.

كَمَا لَا يَخْفَى عَلَى مَنْ لَهُ أَذْنَى مُمَارَسَةٍ بِالْعَرَبِيَّةِ.<sup>2</sup>

## Paachwee'n Shahaadat:

Maulana Khaleel Ahmad Saahab Hanafi Saharanpuri ne apni mashoor kitaab "Bazl-al-Majhood Fee Hal Abu Dawood" mein is hadees ko jab bagharz-e-sharah likha hai to lafz 'لَيْلَةً' hi ko zikr kiya hai aur usi par apni sharah ki buniyad rakhi hai, unki ibaat ye hai:

Hazrat Ubai رضي الله عنه logo'n ko 20 raate'n namaz padhate aur dua-e-qunoot sirf nisf-e-akheer mein hi karte the. Bazaahir maaloome hai ke nisf-e-akheer (ya nisf-e-baaqi) se muraad ashra usta hai, goya wo sirf ashra-e-wusta mein dua-e-qunoot karte the. Raha ashra-akheera to us mein wo jamat karaana hi chhod jaate the aur logo'n se alag-thalag apne ghar mein akele namaz padhte the. Jab ashra-akheera aata to wo masjid se alag ho jaate aur apne ghar mein taraweesh padhte to log kehte ke Ubai bhaag gae hain.

فَكَانَ أَبِي يُصَلِّي لَهُمْ عِشْرِينَ لَيْلَةً وَلَا يَقْنُتُ بِهِمْ إِلَّا فِي النَّصْفِ الْبَاقِي (الظَّاهِرُ أَنَّ الْمُرَادَ مِنَ الْبَاقِي الْعَشْرُ الْأَوْسَطُ كَأَنَّهُ لَا يَقْنُتُ إِلَّا فِي الْعَشْرِ الثَّانِيَةِ وَأَمَّا الْعَشْرَةُ الثَّلَاثَةُ فَيَتَخَلَّفُ فِيهَا فِي بَيْتِهِ وَيَتَفَرَّدُ عَنِ النَّاسِ فَإِذَا كَانَتِ الْعَشْرُ الْأَوَّلُ تَخَلَّفَ أَبِي عَنِ الْمَسْجِدِ فَصَلَّى فِي بَيْتِهِ وَكَانُوا أَيْ يَقُولُونَ أَبَقَ أَبِي فَرَّ فَهَرَبَ أَبِي).

(Sunan Kubra: V2 P498)

<sup>1</sup> T: (فَاذْ) Ek arbi lafz hai jo nafa ya faa'ida ke liye istemaal hota hai [RSB]

<sup>2</sup> T: Ye un logo'n ko bhi acchi tarah maaloome hai jin ko arbi mein maamooli si bhi mashq hai [RKT]

Is ibaat se waazeh hai ke maulana ne doosre ulama ke khilaaf nisf-e-baaqi se 20 raato'n ka aaakhri nisf yaani darmiyana ashra muraad liya hai. Halaanke baaqi ulama ne bil-khusoos Shawafe ne an nisf-al-baaqi se ramzan ka aakhri nisf murad liya hai aur maulana ka ye muraad lena tab sahih ho sakta hai ke jab lafz 'عِشْرِينَ لَيْلَةً' ka ho, agar lafz 'عِشْرِينَ رَكْعَةً' ka ho to phir uska nisf-e-baaqi to aakhri 10 rakaate'n honghi naake Ramzan ka darmiyan ashra aur ghaaliban maulana ne ye taujeeh is liye ki hai ke Shawafe ka mazhab hai ke qunoot-al-witr ramzan ke nisf-e-aakhri ke saath khaas hai.

Aur wo log is hadees se istidlaal karte hain. Ab us taujeeh se ye hadees unka mustadal nahi ban sakegi. Behrehaal iski kuch bhi kyouin na ho, maulana ne is lafz ko 'عِشْرِينَ لَيْلَةً' hi qarar diya hai, 'رَكْعَةً' nahi.

Phir ye baat bhi zer-e-ghaur rehni chaahiye ke Imam Abu Dawood ki Sunan ke nuskha-jaat jo aapke shagirdo'n ne aapse naql kiye mutaaddid hain. Jin mein se ziyada mutaarif<sup>1</sup> 3 hain. Abu Ali Lului رحمته الله ka nuskha jo hamare bilaad mein matbooqa hai aur Ibne Daasa رحمته الله ka, aur Ibn-al-Arabi رحمته الله ka. In nuskho'n mein ikhtilaafaat hain, kahee'n ikhtilaaf-e-lafzi aur kahee'n alfaaz ki kami-beshi, ya riwayaat ki kami-ziyaadati aur un ikhtilafaat-e-nuskh ko bil-umoom shurraah<sup>2</sup> ne bayan kar diya hai khususan Maulana Khaleel Ahmad Saahab رحمته الله ne bhi. Jaesa ke unho'n ne Hazrat Ali عليه السلام ki tahat-as-surra waali hadees ko Ibn-al-Arabi ke nuskha se naql farma diya hai. In ibaat ye hai:

Aur ye baat bhi ilm mein rahe ke unho'n ne haashiya mein is muqaam par Ibne-al-Arabi se kai ahadees likhi hain, munasib maaloom hota hai ke unhe'n zikr kar de'n. Ruwaat-e-sanad ke asma aur unke sahih zabt-o-talaffuz ke baad kehte hain ke Hazrat Ali عليه السلام ne farmaya: Sunnat ye hai ke daae'n

وَأَعْلَمُ أَنَّهُ كَتَبَ هَهُنَا عَلَى الْحَاشِيَةِ  
أَحَادِيثَ مِنْ رِوَاةِ النَّبِيِّ الْأَعْرَابِيِّ فَيُنَاسِبُ  
لَنَا أَنْ نَذْكُرَهَا. ثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ  
الْبُخَارِيُّ بِئُونَيْنِ أَبُو عَبْدِ اللَّهِ الْبَصْرِيُّ قَالَ ثَنَا  
حَفْصُ بْنُ غِيَاثٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ  
إِسْحَاقَ الْوَاسِطِيِّ أَبُو شَيْبَةَ ضَعِيفٌ عَنْ زِيَادٍ

<sup>1</sup> T: (مُتَعَارَف) Jaana pehchaana, waaqif [Urdu]

<sup>2</sup> T: Shaareh ki jamaa, sharah likhne waale ki jamaa [RSB]

hatheli ko bae'n hatheli ke oopar naaf  
ke neeche baandha jaae.

بْنِ زَيْدٍ السُّوَّائِيِّ الْأَعْصَمِ بِمُهِمَلَتَيْنِ  
الْكُوفِيِّ مَجْهُولٌ عَنْ أَبِي جُحَيْفَةَ وَهَبِ  
بْنِ عَبْدِ اللَّهِ السُّوَّائِيِّ بِضَمِّ الْمُهِمَلَةِ وَالْمَدِّ  
يُكْنِيهِ صَحَابِيُّ مَعْرُوفٌ صَحَبَ عَلِيًّا  
رَضِيَ اللَّهُ عَنْهُ، أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قَالَ:

Is hadees ko Imam Ahmad رحمته الله aur Abu  
Dawood رحمته الله ne riwayat kiya hai. Imam  
Shaukani رحمته الله khete hain ke ye hadees  
Abu Dawood ke baaz nuskho'n mein  
maujood hai, yaani Ibne-al-Arabi ke  
nuskha mein maujood hai aur uske  
alaawa doosre kisi nuskhe mein nahi  
hai.

(مَنْ أَلْتَمَسَ وَضَعَ الْكَفِّ عَلَى الْكَفِّ فِي  
الصَّلَاةِ تَحْتَ السُّرَّةِ) رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ  
قَالَ الشَّوْكَانِيُّ: الْحَدِيثُ ثَابِتٌ فِي بَعْضِ  
نُسَخِ أَبِي دَاوُدَ وَهِيَ نُسَخَةُ ابْنِ الْأَعْرَابِيِّ  
وَلَمْ يُؤَخِّدْ فِي غَيْرِهَا ... إلخ.  
(Bazl al-Majhoold: V2 P23)

## Mulaahaza:

Yaha'n ye baat mulaahaza ho ke kis tarah maulana ne is muqaam par  
doosre nuskhe ki riwayat is jagah bayan farma kar uski sharah bhi kardi  
aur apne dalaael-e-mutaalliqa tahat-as-surrah mein usko bhi pesh  
kardiya. Ab agar Hazrat Ubai ki hadees mein bhi nuskho'n ka ikhtilaaf  
hota aur kahee'n bhi lafz 'رَكْعَةً' ka wujood hota to maulana apne istidlaal  
ki khaatir uska zikr farmate aur apne mustadlaat<sup>1</sup> mein ek daleel badha  
lete.

Halaanke 20 rakaat saabit karne ke liye unho'n ne Allama Nemwi ki  
kitaab Asaar-as-Sunan meinse wo riwayat kiya hai, jinke  
jawabat kai baar ulama-e-hadees de chuke hain. Lekin is riwayat ke  
baare mein ishara tak nahi farmaya. In mazkoora-baala shawaahid se  
waazeh ho jaata hai ke asal lafz 'عِشْرِينَ لَيْلَةً' hi hai, aur isko 'عِشْرِينَ رَكْعَةً' banana  
tehreef hai.

<sup>1</sup> T: Check meaning of Mustadal on page 31 [RSB]

## Ye Tehreef Kab Hui? Kisne Ki? Aur Kyouin Ki?:

Ham pehle waazeh kar chuke hain ke hind mein 1318 hijri tak jitne nuskhe Sunan ke matbooah hue hain, un sab ke sab mein 'عِشْرِينَ لَيْلَةً' hi matbooah hai aur kisi qism ka koi ishaara nuskho'n ke ikhtilaaf ka nahi hai. Albatta jab Maulana Mehmood Hasan رَحْمَةُ اللهِ عَلَيْهِ ke hawaashi ke saath sunan ko chapwaya gaya to nashireen ne khud ya kisi ke mashwara se matn mein 'لَيْلَةً' aur iske oopar 'ن' ka nishaan dekar haashiya par 'رُكْعَةً' likh diya. 'ske baad jab Maulana Fakhr-ul-Hasan رَحْمَةُ اللهِ عَلَيْهِ ke hawaashi ke saath taba karaya gaya to uske matn mein 'رُكْعَةً' likha aur uske oopar 'ن' ka nishaan dekar haashiya par 'لَيْلَةً' likh diya, taake ye taassur aam ho jaae ke yaha'n nuskho'n ka ikhtilaaf hai. Isi tarah Bazl al-Majhood ke saath Sunan Abu Dawood ki taba ke waqt matn mein 'لَيْلَةً' likha aur oopar 'ن' ka nishaan dekar haashiya par likha. Aur uske saath hi ye ibaaarat likh di. 'كَذَا فِي نُسخَةِ مَقْرُوءَةٍ عَلَى الشَّيْخِ مَوْلَانَا مُحَمَّدٍ إِسْحَاقَ رَحْمَةُ اللهِ' ye ibaaarat kiski hai? Us nuskha ko kisne dekha tha aur kaha'n dekha tha aur ab wo nuskha kaha'n hai? Yaad rahe ke ye ibaaarat Maulana ki sharah ki ibaaarat mein nahi, balke asal kitaab yaani Sunan Abu Dawood ke haashiya par likhi gai hai.

Pas ye ibaaarat majhool-ul-qaael hone ki bina par qaabil-e-etimaad hai. Ab zaahir hai ke is poori ki poori kaarwaai se ye taassur dena maqsood tha ke Sunan Abu Dawood ke baaz nuskho'n mein 'عِشْرِينَ رُكْعَةً' maujood hai taake is hadees ko 20 rakaat taraweeh ke suboot mein pesh kiya ja sake. Lekin shawaahid ke hote hue is kaarwai ko ek qism ki tadlees aur talbees na samjha jaae to kya kha jaae?

Agar koi kam faham ye shubha paida karne ki koshish kare ke kya ye ho sakta hai ke aese ulama ke naam par aur unke hawashi ke saath kitaabe'n chapwaai jaae'n aur in kitaabo'n mein aesi tehreef ki jaae aur wo khud ya unke shaagird jo bade-bade ulama hain, us par khamosh rahe'n, ye kaise mumkin hai? To unhe'n maaloom hona chhahiye ke ye mumkin aur naa-mumkin ki bahes befaa'eda hai. Duniya mein isse badi anhooni bate'n ho chuki aur aaj tak maujood hain aur kisi ko bhi siwaae zabaani baato'n ke unki islaah ki taufeeq nahi mili.

## Kitaabullah Mein Tehreef-o-Izaafa

Hazrat Mehmood-ul-Hasan Saahab رحمہ اللہ se kaun waaqif nahi, aur unki kitaab Eezaah-ul-Adillah ko kaun nahi jaanta, jo maulana ne ek Ahle Hadees alim ke jawab mein likhi, jabke us alim ne Rad-e-Taqlaad par ayat:

Phir Agar Tum Baaham Kisi Cheez Mein Ikhtilaaf Karo To Use Allah Aur Uske Rasool Ki Taraf Lautado, Agar Tum Waaqai Allah Aur Aakhirat Ke Din Par Imaan Rakhte Ho. فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا. (Surah-an-Nisa: 59)  
Ye Behtar Hai Aur Anjaam Ke Lihaaz Se Bahut Accha Hai.<sup>1</sup>

se istedlaal kiya to maulana ne iska jawab diya aur apne khayal mein iske jawab mein ek aayat bhi likh di aur use apni pesh-karda aayat ko mustadal banaya. Lekin us aayat ka maujuda kalam-e-majeed mein kahee'n bhi wujood nahi.

Chunache wo likhte hain: “Ab isse saaf zaahir hai ke fil-haqiqat hukm to hukm-e-khudawandi hai aur mansab-e-hukumat Ambiya-e-Kiraam (Aimma Arba), Imam-o-Qaazi, aur Aimma Mujtahideen رحمہم اللہ ya deegar ‘اولیٰ’ *khayaal ki jaaegi aur muttabieen-e-ambiya ikraam (Aimma Arba) aur deegar oolil-amr ko khaarij-az-itaat-e-khuda-wandi samajhna aesa hoga jaesa muttabieen ahkaam-e-hukkam-e-maa-tahat ko koi kam-faham khaarij-az-itaat-e-hukkaam-e-baala-dast kehne lage, yehi wajah hai ke ye irshad hua”:*

﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾ وَأُولِي الْأَمْرِ مِنْكُمْ.<sup>2</sup>

“zaahir hai ke oolil-amr se murad is aayat mein siwaae Ambiya Kiraam عليہم السلام aur koi hain. So dekhiye is aayat se saaf zaahir hai ke hazrat-e-Ambiya-o-jumla oolil-amr waajib-ul-ittiba hain”.

<sup>1</sup> T: Urdu pdf mein ye aayat baghaer tarjuma ke maujood hai. Ye tarjuma Ahsan-ul-Kalaam, Darussalam Edition se liya gaya hai [RSB]

<sup>2</sup> T: Bracket mein maujood arbi ibaatat Quran, Surah-an-Nisa: 59 ka hissa hai, jabke Eezaah-ul-Adilla mein ye arbi ibaatat ek hi aayat hai aesa bataaya gaya hai, jo ke ghalat hai, Quran mein aesi koi aayat nahi. Isi liye maine aakheer ke hisse ko red font mein likha hai. [RSB]

“Aapne aayat: ‘فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ’ to dekhli aur aapko ye ab tak maaloom na hua ke jis Quran-e-Kareem mein ye aayat hai, usi Quran mein aayat-e-mazkoora-bilaa maaruza-ahqar bhi maujood hai. Ajab nahi ke aap dono’n aayato’n ko hasb-e-aadat mutaari<sup>1</sup> samajh kar ek ke naasikh aur doosri ke mansookh hone ka fatwa lagane lage’n”. Intiha (Eezaah-ul-Adillah: P97 [Second Edition, Qasmi Press Deoband 1330 Edition], ba-ehatimaam Maulana Habib-ur-Rahman, Tauzee<sup>2</sup>, Farooqi Kutub Khana, Multan))

Saabiqah ibaarat ko ghaur se dekha jaae ke maulana marhoom kis tarah Ahle Hadees aalim ki pesh-karda aayat:

﴿فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾.

ke muqaable mein ek doosri aayat pesh kar rahe hain, jiske alfaaz ye hain:

﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾ وَأُولِي الْأَمْرِ مِنْكُمْ.

aur kis tarah us ahle hadees aalim ki bhapti kaste hue farmate hain ke wo aayat to dekh li lekin ye doosri aayat maaruza ahqar aapko ab tak pata nahi chala. Ab sawal ye paeda hota hai ke ye doosri aayat jiska taaruf maulana “aayat-e-mazkoora-baala maaruza-ahqar” ke alfaaz se kara rahe hain, Quran-e-Majeed ke kis para mein hai?

Ye kitaab maulana ke naam se chapi aur ghaaliban aapki zindagi mein chapi aur aapke shagirdon ne jo bade-bade ulama the, dekhi. Kya kisi ko taufeeq mili ke uski islaah kare, agar ye namumkin si baat wujood mein aasakti hai to phir is qism ki kisi bhi kotahi ko jo kisi se bhi sarzad ho, namumkin nahi kaha ja sakta aur is qism ki kotahiyo’n ki koi taujeeh nahi ho sakti siwa iske ke: الْعِصْمَةُ لِلَّهِ وَلِرَسُولِهِ خَاصَّةً (Haft Roza-al-Etesaam 23 Zil Qaada 1408 – 8th July 1988)

Maulana Mausooof ki zindagi mein ye kitaab 3 martaba shaaya hui. Pehli baar 1299h mein aur doosri martaba 31 saal ke baad 1330h mein aur uske baad teesri baar bhi use shaaya kiya gaya aur phir mausoof 1339 mein wafat paa gae. 40 saal ke is taweel arsa mein mausoof ko ye ghalati

<sup>1</sup> T: (مُتَعَارِض) Ek doosre ki zid ya mukhaalif, bar-aks [RKT]

<sup>2</sup> T: (تَوْضِيع) Wazaahat karna [RSB]

nazar nahi aai aur na unke kisi aqidatmand aur mureed ne is ghalati ko mehsoos kiya. Aur iski wajah ye thi ke mausoof ki nigaah mein ye ghalati na thi.

Kyounke andhi taqleed mein lat-pat hone ki wajah se unke zahen par ye aayat isi tarah naqsh thi. Warna 40 saal mein ek bacha paida hokar jawaani ki intiha tak pohonch jaata hai aur zindagi ke mukhtalif tajarbaat use haasil ho jaate hain. Jaamid taqleed ki bimari ne in hazraat ko is hadd tak andha kar rakha hai ke ustado'n, shagirdo'n aur mureedo'n mein se kisi ko bhi ye ghalati dikhai na di aur iska etiraaf kai deobandiyo'n ne khud apni tehreero'n ke zariye kiya hai.

Ek arsa ke baad baaz hazraat ne kuch himmat ki aur ise (afsosnaak ghalati), (sabqat-e-qalam) aur (kaatib ki ghalati) qarar diya. (Adillah Kaamila: P18-19; Quran-o-Hadees Mein Tehreef: P70-71) Jabke dar-haqiqat ye saho-o-sabqat-e-qalam nahi, na kaatib ki ghalati aur iski daleel hai Adillah Kaamila (P 18) mein khud unka apna kalam hai.

*“Isi tarah is baat par baaz deegar ghar ki gawahiya’n bhi maujood hain, masalan: Maulana Aamir Usmani ؒ Deobandi ne apne risaala Tajalli mein us tehreer par jo tabsara farmaya hai, wo unhi ke alfaaz mein mulaahaza farame’n: “Kitaabat ki ghalati is liye nahi kahi ja sakti ke Hazrat Shaikh-ul-Hind ka istidlaal hi is tukde par qaaem hai, jo izaafa-shuda hai aur aayat ka usi izaafa-shuda shakl ka Quran mein maujood hona wo shadd-o-madd se bayan farma rahe hain. Ooolil Amr ke waajib-ul-ittiba hone ka istimbat bhi usi se kar rahe hain aur haerat dar-haerat hai ke jis maqsad ke liye asal aayat naazil hui thi, unke izaafa-karda fiqre<sup>1</sup> aur usse istidlaal ne use bilkul ulat diya hai”.* (Tajalli, Deoband: November 1962: P61-62, ba-hawaala Tauzeeh-ul-Kalam: V1 P255; Quran-o-Hadees Mein Tehreef: P74)

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<sup>1</sup> T: (فقرے) Ibaarat ka tukda, jumla ka koi hissa, jumla [RKT]

## Hakeem Maulana M. Ashraf Saahab Sandhu رحمۃ اللہ علیہ Ki Tehqikaat Ka Khulaasa:

Kutub-e-hadees mein taghaiyyur-o-tabaddul ke silsile mein hi Hakeem Maulana Muhammad Ashraf Saahab Sandhu رحمۃ اللہ علیہ ne bhi apni kitaab Nataaij-ut-Taqleed mein badi tafseel zikr ki hai, chunache mausoof likhte hain:

① “Sunan Abu Dawood aesi mashoor-o-maaroof aur mustanad darsi kitaab jo siha-sitta ka juzv shumaar ki jaati hai, usme namaz-e-taraweeh ba jamat ka ibtidaai waaqia balafz youn marwi hai:

Hazrat Hasan Basri رحمۃ اللہ علیہ bayan karte hain ke Hazrat Umar Farooq رضی اللہ عنہ ne logo’n ko Hazrat Ubai bin Kaab رضی اللہ عنہ ki imaamat par ektatthe kiya, wo unhe’n 20 raate’n taraweeh padhate aur dua-e-qunoot karte the, siwae....

عَنِ الْحَسَنِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ  
اللَّهُ عَنْهُ جَمَعَ النَّاسَ عَلَى أَبِي بِنِ كَعْبٍ  
فَكَانَ يُصَلِّي بِهِمْ عِشْرِينَ لَيْلَةً وَلَا يَقْنُتُ  
بِهِمْ إِلَّا ... الْحَدِيثُ.

Sunan Abu Dawood: Baab-al-Qunoot Fil Witr matbua’a Misr; Abu Dawood: Matbua’a Qadri, Delhi 1272 V1 P201; Abu Dawood: Matbua’a Muhammadi, Delhi: 1264 V1 P203

Al-gharz duniya bhar ke matbooaa aur qadeemi qalmi nuskho’n mein ye hadees ‘عِشْرِينَ لَيْلَةً’ hi ke alfaaz se manqool hai. Na sirf yehi balke Allama Waliuddin رحمۃ اللہ علیہ jaese mashoor mohaddis ne Mishkat-al-Masabeeh mein bhi ye hadees Abu Dawood ke naam se ‘عِشْرِينَ لَيْلَةً’ hi ke lafz se naql ki hai. Chunache Mishkat Shareef ke jamee<sup>1</sup> qalmi aur tamaam matbooaa nuskho’n mein ye hadees isi lafz se paai jaati hai. Mulaahaza ho: Mishkat, Matbooaa Noor Muhammad Hanafi Naqshbandi (P114) Baab Qunoot Fil Witr, Fas1 3; Mirqah-al-Mafateeh Sharah Mishak-al-Masabeeh Matbooaa Misr (P167) Fas1 3; Ashaa-at-ul-Lam-aat Sharah-al-Mishkat: Baab Qunoot Fil Witr: Fas1 3”.

“Is tehreef ko logo’n mein pohonchane ke liye is hadees par kai hamle kiye gae.”

<sup>1</sup> T: (جَمْع) Kul, majmua, tamaam, sab, poora [RKT]



## Pehla Hamla:

(Shaikh-ul-Hind Maulwi) Mehmood-ul-Hasan رحمته اللہ علیہ Saahab ne Sunan Abu Dawood Matbooqa Mujaabai Delhi ki tasheeh<sup>1</sup> karte waqt is hadees ke matn mein to lafz 'عِشْرِينَ لَيْلَةً' hi rehne diya, lekin tasdeeq-o-taa'eed-e-hanafiyyat ke liye 'لَيْلَةً' par nushka ka nishan dekar haashiya mein youn likha:

Maulana Muhammad Ishaq رحمته اللہ علیہ ke nuskhe mein yahan (رَكْعَةً) padha gaya مَوْلَانَا مُحَمَّدٌ إِسْحَقُ رَحِمَهُ اللَّهُ تَعَالَى .  
hai. (Abu Dawood: V1 P219)<sup>2</sup>

## Doosra Hamla:

Maulwi Khaleel Ahmad رحمته اللہ علیہ Saahab Saharanpuri ne Shaikh-ul-Hind ki tasheeh-karda Abu Dawood ko pasand karte hue "Bazl al-Majhood Fee Hal Abu Dawood" isi par likhi hai aur Baab-e-Qunoot Fil Witr ki hadees 'عِشْرِينَ لَيْلَةً' ke matn aur haashiya ko isi tarah bahaal rakhte hue kamoshi ikhtiyaar ki hai.

Yaane matn-e-Abu Dawood mein to 'عِشْرِينَ لَيْلَةً' hi rakha aur haashiya par likh diya 'رَكْعَةً' (بَازِلُ الْمَجْهُودِ: P328) كَذَا فِي نُسْخَةِ مَقْرُوءَةٍ عَلَى الشَّيْخِ مَوْلَانَا مُحَمَّدٍ إِسْحَقَ رَحِمَهُ اللَّهُ تَعَالَى Goya aane waali naslo'n ko dhoka diya hai ke Sunan Abu Dawood mein 'عِشْرِينَ لَيْلَةً' aur 'عِشْرِينَ رَكْعَةً' dono tarah aaya hai.

Hazrat Shaikh Muhammad Ishaq Mohaddis Dehelwi ke dars par iftira ki haqiqat ko jaanne ke liye Hazrat Shaikh ke khas hanafi talimiza se Maulana Ali Ahmad Saahab Sharanpuri رحمته اللہ علیہ jo khaas taur par Hazrat Shaikh ke dars ka hawala zikr kerne ke aadi hain, unke hashiye ka dekh lena zaroori hai.

Chunache Sahih Bukhari (بَابُ إِذَا أَقْبَمْتَ الصَّلَاةَ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ) ke haashiya mein baghaer apni tehqeeq kiye sirf Hazrat Shaikh-ul-Hind ke qaul se (إِلَّا رَكْعَتَيْنِ) Bayhaqi ka hawala likha hai. Agar Saharanpuri Saahab رحمته اللہ علیہ (رَكْعَةً) Agar Saharanpuri Saahab

<sup>1</sup> T: (تَصْحِيح) Durust karna, theek karna, saheeh karna, ghalati door karna [RKT]

<sup>2</sup> T: Tarjuma mera izaafa hai [RSB]

waale nuskhe ka zikr dars-e-shaikh mein sun paate to apne haashiya-Mishkat ya Haashiya-Bukhari mein zaroor zikr karte.

Aur aese hi Hazrat Shaikh ke doosre talmeez Nawab Qutubuddin Saahab ne bhi Mazaahir-ul-Haq mein zikr nahi kiya. Phir Shaikh ke qareeb ke zamana mein 2 hanafi buzrugo'n ki tasheeh se Sunan Abu Dawood ke 2 nuskhe matboo hain. Ek Qadri Dehelwi aur Doosre Muhammadi Dehelwi the. Un mein bhi hanafi buzrugo'n ne (رُكْعَةً) wale nuskhe ka zikr nahi kiya, jo is amar ki mujassam daleel hai. Ke ye sab baad ki saakht-pardaakhta<sup>1</sup> hai.

### Teesra Hamla:

Maulwi Fakhr-ul-Hussain رحمہ اللہ aur Faiz-ul-Hasan رحمہ اللہ saahibaan Gangohi rukn rakeen-e-deoband dono'n baap bete ne Abu Dawood Matboo Majeedi Kanpur 1345 hijri ki tasheeh-o-hawaashi karte hue (رُكْعَةً) ko matn-e-hadees mein likh kar asal par (nuskha) ka nishan dete hue haashiya mein (لَيْلَةً) ko nuskha qarar de diya. (Abu Dawood: P202 Ma' Haashiya Taaleeq al-Mahmood V1 Matbua Majeedi Kanpur)

### Chautha Hamla:

Chauthe shahsawaar ne Abu Dawood matboo Nal Kishor ki tasheeh karte hue pehle teeno'n se badh chadh kar jauhar youn dikhaae ke 'عِشْرِينَ لَيْلَةً' ko matn-e-hadees mein hi 'عِشْرِينَ رُكْعَةً' kar diya. (Abu Dawood: P203 Matbua Nal Kishor)

Allama Zeli Hanafi رحمہ اللہ ne Nasb-ur-Raaya mein (V2 P126), Ibne Nujaem رحمہ اللہ Hanafi ne (Al-Bahr-ur-Raaq: V2 P40) mein, Ibne Hammam رحمہ اللہ ne (Fath-ul-Qadeer: V1 P375) mein, Allama Halabi رحمہ اللہ ne (Mustamla: P416) mein aur Mufti Ahmad Yaar Hanafi Barailwi ne (Jaa-al-Haq: V2 P95) mein isi Abu Dawood ke hawale se naql kiya hai aur in tamaam ne 'عِشْرِينَ لَيْلَةً' ke alfaaz naql karte hue is riwayat ko zaef qarar diya hai. Isi tarah Ibne Turkamani رحمہ اللہ ne (Al-Jauhar-un-Naqi: V2 P498) mein is riwayat ke zaef-o-munqate hone ki saraahat ki hai.

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<sup>1</sup> T: Banaaya hua, taiyyaar kiya hua [RKT]

Mulla Ali Qari Hanafi (d 1014h) ne Mirqaat (V3 P184) mein, Shaikh Abdul Haq Mohaddis Dehelwi ne Ash-at-ul-Lim-aat (V1 P581) mein aur Maulwi Qutubuddin Dehelwi Hanafi ne Mazahir-e-Haq (V1 P416) mein is riwayat ko Abu Dawood se ‘عَشْرِينَ لَيْلَةً’ ke alfaaz se hi zikr kiya hai. (Tohfa Hanafiyya: P39)

Yaha’n tak tamaam bahes ka daar-o-madaar Sunan Abu Dawood ki riwayat thi aur agar Sunan Abu Dawood ki riwayat ke alaawa ye mazmoon kisi doosri riwayat mein wazaahat se maujood ho to Sunan Abu Dawood ki is riwayat ka sahih mahal-e-wuqoo maaloom ho jaaega aur haqiqat ye hai ke is silsila mein bilkul waazeh aur sahih riwayat maujood hai. Jo ikhtilaaf ka do-tok alfaaz mein faisla kar deti hai, chunace wo riwayat mulaahaza farmae’n:

Imam Ibne Sireen رحمته الله bayan karte hain ke Hazrat Ubai bin Kaab رضي الله عنه Hazrat Umar bin Khattab رضي الله عنه ke daur-e-khilaafat mein Ramzan-ul-Mubarak ke mahine mein logo’n ki imamat kiya karte the aur jab nisf ramzan guzar jaata to wo ruku ke baad qunoot-e-jahr (buland awaaz) se padhte the. Jab 20 raate’n ‘عَشْرُونَ لَيْلَةً’ guzar jaatee’n to wo (Ubai bin Kaab رضي الله عنه) apne ghar waalo’n ke yahan chale jaate aur logo’n ki imaamat Hazrat Abu Halima Muaaz al-Qaari رضي الله عنه karwate aur wo aakhri ashra mein qunoot jahr se padhte the. Yaha’n tak ke muqtadi unki duae’n sunte the. Wo (Hazrat Abu Halima رضي الله عنه) kehte: Aye Allah! Baarishe’n na hone se qahat-saali ho gai hai. Usi par log ameen keh dete. To Hazrat Abu Halima رضي الله عنه unse kehte: Tum ameen kehne mein bahut jaldi karte ho, mujhe chodo, taake main dua

عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ أَيُّوبَ عَنْ  
سِيرِينَ قَالَ: أُنِّي يَقُومُ لِنَاسٍ عَلَى عَهْدِ  
عُمَرَ فِي رَمَضَانَ، فَإِذَا كَانَ التَّصَفُّ جَهَرَ  
بِالْقُنُوتِ بَعْدَ الرُّكْعَةِ، فَإِذَا تَمَّتْ عِشْرُونَ  
لَيْلَةً انْصَرَفَ إِلَى أَهْلِهِ □ وَقَامَ لِلنَّاسِ أَبُو  
حَلِيمَةَ مُعَاذُ الْقَارِيَّ وَجَهَرَ بِالْقُنُوتِ فِي  
الْعَشْرِ الْآخِرِ، حَتَّى كَانُوا مِمَّا يَسْمَعُونَهُ  
يَقُولُ: اللَّهُمَّ فَحَطِ الْمَطَرُ، فَيَقُولُونَ:  
آمِينَ، فَيَقُولُ: مَا أَسْرَعَ مَا تَقُولُونَ آمِينَ.  
دَعُونِي حَتَّى أَدْعُو.

Musannaf Abdur Razzaq: H7724  
[Al Majlis-al-Ilmi, Karachi edition]

mukammal kar liya karu'n. (Aur baarish talab karne ki dua ke baad tum ameen kaho).

Ye hadees aala darje ki sahih hadees hai. Imam Abdur Razzaq ke ustad Moammad bin Rashid-al-Azdi-al-Basri *Siqa Sabt* aur *Faazil* hain aur kutub-e-sitta ke raawi hain aur unke ustad Ayyub in Abi Tamima Keesaan al-Sakhtiyani bhi *Siqa Sabt* aur *Hujjah* hain aur kutub-e-sitta ke raawi hain aur unke ustad Muhammad bin Sireen al-Ansari al-Basri *Siqa Sabt Kabeer-ul-Qadr* (Bade Buzrug) hain. Aap riwayat bil-maane ko taseleem nahi karte the. Aap 110h mein faut hue aur us waqt aapki umr 77 baras thi. Aap 33h mein Hazrat Usman bin Affan رضي الله عنه ke daur-e-hukumat mein paeda hue. Abu Halima Muaaz bin Haris bin al-Arqam al-Ansari al-Khazraji رضي الله عنه Saahabi hain aur unhe'n *qaari* kaha jaata tha. (Al-Isaabah: V4 P109; Quran-o-Hadees Mein Tehreef: P240-241)

Ye Yaum-e-Hirah mein Shaheed hue the. Yaum-e-Hirah 64h mein pesh aaya aur us waqt Ibne Sireen رضي الله عنه 31 saal ke the, to is tarah unki mulaqaat Abu Halima al-Qaari se mumkin hai aur ye hadees muttasil<sup>1</sup> hai.

Is riwayat se saabit hua ke Hazrat Ubai bin Kaab رضي الله عنه 20 raato'n tak taraweesh padha kar apne ghar chale jaate aur baqiya aakhri ashrah mein Hazrat Abu Halima Muaaz al-Qaari رضي الله عنه logo'n ki imaamat farmaya karte the. Is waazeh hadees se saabit ho gaya ke hadees mein asal alfaaz 'عِشْرِينَ' (bees raate'n) hi hain aur 'عِشْرِينَ رَكْعَةً' (bees rakat) ke alfaaz baaz logo'n ka wahem hai, ya baaz log jaan boojh kar is ilmi khiyaanat ke murtakib hue hain aur apne maslak ko dhoka-o-fraud se saabit karna chhate hain. Neez is mufassal riwayat se ye bhi saabit hogaya ke Maulana Khaleel Ahmad Saharanpuri رحمته الله عليه ne *Bazl al-Majhood* mein nisf-ul-baaqi ka jo matlab bayan kiya hai wo bhi ghalat hai, balke nisf-ul-baaqi ka matlab Ramzan-ul-Mubarak ka nisf hai. (Quran-o-Hadees Mein Tehreef: P238-242)

② Imam Abu Dawood رحمته الله عليه ne Hazrat Abdullah bin Masood رضي الله عنه se marwi riwayat adm-e-Raful-Yadain par jarh karte hue kaha tha:

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<sup>1</sup> T: (مُتَّصِل) Aisi hadees jiske tamaam raawi ek-dosre se mile hue ho'n [RSB]

Ye taweel hadees ka ikhtisaar hai aur ye sahih nahi, is ma'ane par (ke doobaara raful-yadain naa karte the).

هَذَا حَدِيثٌ مُخْتَصَرٌ مِنْ حَدِيثٍ طَوِيلٍ  
وَلَيْسَ هُوَ بِصَحِيحٍ عَلَى هَذَا اللَّفْظِ.

Al-Aun-al-Ma'abood: V1 P274; Abd Dawood: V1 P173 (Halab 1952 edition) (Abu Dawood Ma

Imam Abu Dawood رحمته الله ki is jarh ko unke hawale se Saahib-e-Mishkat ne Mishkat (P77) par Allama Ibne Abdul Bar رحمته الله ne At-Tamheed mein (V9 P220), Haafiz Ibne Hajar رحمته الله ne At-Talkhees mein (At Talkhees: V1 P222), aur Allama Shaukani رحمته الله ne Neel-ul-Autaar mein (V2 P187) naql kiya hai.

Mohaddis Azeemabadi رحمته الله ne (Aun-al-Maabood Sharah Sunan Abu Dawood V1 P273) mein saraahat ki hai ke mere paas 2 sahih-o-motabar qalmi nuskhe hain. Jin mein ye jarh maujood nahi hai. Lekin kitne sitam ki baat hai ke jab deobandi maktaba-e-fikr ke mohaddis-e-azeem Maulwi Fakhr-ul-Hasan Gangohi رحمته الله ne Abu Dawood ko apni tasheeh se shaaya kiya to us jarh ko matn se nikal diya. (Abu Dawood: P109)

Halaanke Maulwi Mahmood Hasan Khan رحمته الله ki tasheeh se jo Abu Dawood ka nuskha shaaya hua tha, uske (V1 P116) haashiya par nuskha ki alaamat dekar likha hua tha ke ek nuskha mein ye ibaaarat bhi maujood hai, phir mazkoorah tamaam ibaaarat ko naql kiya gaya hai. (Quran-o-Hadees Mein Tehreef: P242-243)

③ Sunan Abu Dawood, Kitaab-us-Salah mein Imam Abu Dawood ne ek baab irqaam farmaya hai: 'بَابُ مَنْ رَأَى الْقِرَاءَةَ إِذَا لَمْ يَجْهَرْ' (Abu Dawood Delhi [1364h Edition]) aur aese hi ye baab Abu Dawood (P119 Qadri Printers [Delhi 1271h edition]) aur Matbua Majeedi, Kanpur 1346h mein inhi alfaaz se marqoom hai. Alaawa-azee'n qadeem qalmi nuskho'n aur tamaam Abu Dawood matbooqa Misr mein bi-lafzihi matboo hai. Lekin Matbooqa Mujtabai, Delhi ne jab Sunan Abu Dawood ki tabaa-at ka iraaada kiya to Maulana Mehmood-ul-Hasan رحمته الله Saahab ko tasheeh ka zimmedar tehraaya. Shaikh-ul-Hind Saahab ne Abu Dawood (Matbua Mujtabai) ki tasheeh karte hue Imam Abu Dawood ke qaaem-karda baab 'مَنْ رَأَى الْقِرَاءَةَ إِذَا لَمْ يَجْهَرْ' (Man raai al-qirata Izaa lam yajhar) ko matn se kharij karke apna man-ghadat baab ba-alfaaz 'مَنْ كَرِهَ الْقِرَاءَةَ بِفَاتِحَةِ الْكِتَابِ إِذَا جَهَرَ الْإِمَامُ' (Man kariha al-qirata bi-faatihatil kitaabi izaa jahara al-Imaam) ko matn-e-kitaab mein darj dar diya aur us par nuskha ka nishan (ن) dekar haashiya mein likh

diya ke baab ‘مَنْ تَرَكَ الْقِرَاءَةَ فِيمَا جَهَرَ الْإِمَامُ’ (Man taraka al-qirata feema jahara al-imaamu) aur baab ‘مَنْ رَأَى الْقِرَاءَةَ إِذَا لَمْ يَجْهَرْ’ (Man raai al-qirata iza lam yajhar) ye dono’n baab bhi mere dono’n nuskho’n mein marqoom hain. (Abu Dawood: V1 P127 [Mujtabai edition])

Maulana Khaleel Ahmad Saharanpuri رحمته اللہ علیہ se is haerat-angez, tahaiyyur-khez izaafa-o-tehreef par sabr na ho saka, chunace apni tasheeh-karda Abu Dawood par haashiya likhte hue farmate hain:

(Haasil-e-tarjuma) Maulana Mehmood-ul-Hasan رحمته اللہ علیہ ka darj karda baab (Man kariha al-qirata bi-faatihatil kitaabi izaah jahara al-Imaam) siwaae (unke tasheeh-karda) nuskha ke duniya-bhar ke kisi doosre nuskhe mein maujood nahi hai aur haashiya par jo 2 tarjume aur likhe hain, un mein se ek baab jo (Man taraka al-qirata feema jahara al-imaamu) hai. Ye bhi pehle baab ki maanind hai, jo sirf nuskha Mujtabai ke haashiya par hi paaya gaya hai. Uske alaawa kisi doosre nuskha mein maujood nahi hai aur doosra baab (Man raai al-qirata izaah lam yajhar) ye tarjuma duniya-bhar ke jamee nuskha Abu Dawood mein maujood hai aur isi ko Saahib Aun-al-Maabdood ne bhi ikhtiyaar kiya hai.... (Ashraf).

بَابُ مَنْ كَرِهَ الْقِرَاءَةَ بِفَاتِحَةِ الْكِتَابِ إِذَا جَهَرَ الْإِمَامُ ...  
وَلَيْسَتْ هَذِهِ التَّرْجَمَةُ إِلَّا فِي نُسْخَةِ الْمُجْتَبَايَةِ وَعَلَى الْحَاشِيَةِ نُسَخَتَانِ أُخْرَيَانِ، الْأُولَى: بَابُ مَنْ تَرَكَ الْقِرَاءَةَ فِيمَا جَهَرَ الْإِمَامُ وَهَذِهِ التَّرْجَمَةُ مِثْلَ التَّرْجَمَةِ السَّابِقَةِ وَلَمْ تُوجَدْ إِلَّا عَلَى الْحَاشِيَةِ الْمُجْتَبَايَةِ، وَالثَّانِيَةُ: بَابُ مَنْ رَأَى الْقِرَاءَةَ إِذَا لَمْ يَجْهَرْ، وَهَذِهِ التَّرْجَمَةُ مُوجُودَةٌ فِي جَمِيعِ النُّسخِ الْمَوْجُودَةِ وَاخْتَارَهَا صَاحِبُ الْعَوْنِ.

(Bazil-al-Majhood Fee Hal Abu Dawood: P65)

④ Baaz ulama-o-fuqaha ke nazdeek *Faatiha Khalf-al-Imam* se rokne ki intihaai aur aakhri daleel Ibne Majah ki hadees ‘مَنْ كَانَ لَهُ إِمَامٌ فَقَرَأَهُ الْإِمَامُ لَهُ قِرَاءَةٌ’ hai. Chunache Saahib-e-Hidaya ne usko qatai daleel qaraar dete hue likha hai:

Is par Sahaba رضي الله عنهم ka ijma hai. (Hidaaya)

عَلَيْهِ إِجْمَاعُ الصَّحَابَةِ.

Lekin shoomi qismat<sup>1</sup> se iski sanad mein Jaabir Jofi mashoor kazzaab raawi hai, jiske mutaalliq Imam Tabari ne Imam Abu Hanifa رحمته الله ka qaul youn naql kiya hai:

Maine Jaabir Jofi se bada jhoota koi مَا رَأَيْتُ أَحَدًا أَكْذَبَ مِنْ جَابِرِ الْجُعْفِيِّ. nahi dekha. (Zel-al-Zel lit Tabari: P98)

Na sirf yehi, balke Muqaddama Sahih Muslim mein hai ke Jaabir Joufi *ghaali raafzi* tha aur use iqrar tha ke mujhe 50,000 mauzu (man-ghadat) ahadees yaad hain. Jin mein kisi doosre ka dakhla nahi. (Muqaddama Saheeh Muslim: P15)

Imam Ibne Majah ne riwayat-e-mazkoora ki sanad youn naql ki hai:

Jaabir Jofi se, Abu az-Zubair se, Hazrat عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ Jaabir جَابِرٍ رحمته الله se marwi hai. (Ibne Majah: P280)

Ye sanad ba-lafze jamee qadeem-o-jadeed qalmi-o-matbooqa nuskho'n mein manqool hai. Imam Ibne Majah رحمته الله ke alaawa Imam Tahawi Hanafi, Haafiz Ibne Abdul Bar aur Haafiz Bayhaqi رحمته الله ne apni Sunan mein 'عَنْ جَابِرٍ' عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ se hi zikr ki hai. Balke khud Imam Zeli Hanafi ne Nasb-ur-Raaya Fee Takhreej Ahadees-al-Hidaya (P327) mein is sanad ko youn zikr kiya hai:

Hazrat Jabir رحمته الله se marwi hadees ko Imam Ibne Majah ne apni Sunan mein 'An Jaabir al-Jofi an Abi az-Zubair an Jaabir' ke tareeq se riwayat kiya hai. حَدِيثُ جَابِرٍ أَخْرَجَهُ ابْنُ مَاجَةَ فِي سُنَنِهِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ.

(Nasb-ur-Raaya liz Zeli: V1 P230 Allama Zeli رحمته الله ke alaawa Haafiz Ibne Hajar رحمته الله ne 'مَنْ كَانَ لَهُ' al-hadees ko zikr karte hue likha hai: "Aur is mein Jaabir Jofi hai, jo-ke za'eeif hai aur uske baare mein Imam Abu Hanifa رحمته الله ne kaha: 'مَا رَأَيْتُ أَكْذَبَ مِنْهُ' 'Maine usse bada jhoota koi nahi dekha'." Ad-Diraaya Takhreej al-Hidaaya: P93)

Aese hi Daraqutni mein hai: 'عَنْ جَابِرٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ'. (Daraqutni: P126)

Lekin Maulwi Fakhr-ul-Hasan رحمته الله Saahab Gangohi, rukn-e-rakeen deoband ne Ibne Majah Matbooqa Farooqi, Delhi ki tasheeh karte hue apni taraf se usme ek wao 'و' badha kar us sanad ko youn kar diya:

<sup>1</sup> T: (شُومِي قِسْمَت) Bad-naseebi, buraai, taqdeer ki gardish [RKT]

Jaabir Jofi aur Hazrat Abu Az-Zubair رضي الله عنه, dono'n Hazrat Jaabir رضي الله عنه se.

عَنْ جَابِرِ الْجُعْفِيِّ وَعَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ  
رضى الله عنه.

‘عَنْ جَابِرِ الْجُعْفِيِّ وَعَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ’ karke Jaabir Jofi aur Hazrat Abu az-Zubair رضي الله عنه dono'n ko Hazrat Jaabir رضي الله عنه (Saahabi) ka shaagird aur unse riwayat karne waale bana diya. Isse faaeda ye samjha ke qaaileen (Ahle Hadees) ka eteraaz rafa ho jaaega. Kyounke *jhoota* raawi jab *siqa* ki mutaba-at<sup>1</sup> mein riwayat kare to hadees ki sehat mein kuch khalal waaqe nahi hoga. Magar unki ye tamanna poori na hui. Kyounke Matbooqa Farooqi ki naql jab Matba Nizami aur Muhtabai, Delhi mein chapee to Maulwi Muhammad Taahir Hanafi ne us wao ‘و’ ke khilaaf haashiya par ye elaan shaaya kar diya:

Imam Zeli ne kaha hai ke Hazrat Jabir رضي الله عنه se marwi hadees ko Imam Ibne Majah ne apni Sunan mein: ‘*An Jaabir al Jofi an Abi az-Zubair an Jaabir* رضي الله عنه’ ke tareeq se riwayat kiya hai. (Ibne Majja: P90)

قَالَ فِي الزُّبَيْرِيِّ: حَدِيثُ جَابِرٍ أَخْرَجَهُ ابْنُ  
مَاجَةَ فِي سُنَنِهِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي  
الزُّبَيْرِ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ.

⑤ Haafiz Ibne Hajar رحمته الله jaese *Khatimatul Huffaaz* ne Bayhaqi ke hawaala se youn zikr kiya hai:

Jab Aap ﷺ ne Ruku ke liye takbeer kahi aur jab ruku se sar uthaaya to Aap ﷺ ne Raful-Yadain ki aur farmaya ‘*samiAllahu liman hamida*’ Allah ne uski sunli jisne uski taareef ki”. Aur Bayhaqi mein ye alfaaz ziyada hain: “Taa-dam-e-wapsee’n<sup>2</sup> Aap ﷺ ki yehi namaz rahi. (Talkhees-ul-Habeer li-Haafiz Ibne Hajar Tauzee Jaamia Salafiya, Faisalabad)

وَإِذَا كَبَّرَ لِلرُّكُوعِ وَإِذَا رَفَعَ مِنَ الرُّكُوعِ  
رَفَعَهُمَا كَذَلِكَ فَقَالَ: سَمِعَ اللَّهُ لِمَنْ  
حَمِدَهُ.

Bayhaqi ne Monis bin Uqa an Naafe an Ibne Umar ke tareeq se ye riwayat bayan ki hai:

وَرَأَى النَّبِيَّ هَاتِي: فَمَا زَالَتْ تِلْكَ صَلَوَتُهُ  
حَتَّى لَقِيَ اللَّهَ.

(كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَكَانَ لَا

<sup>1</sup> T: (مُتَابِعَت) Pairwi, itteba, taabedaari [RKT]

<sup>2</sup> T: (ذم واپسین) Aakhri saans [RKT]



يَفْعَلُ ذَلِكَ فِي السُّجُودِ، فَمَا زَالَتْ تِلْكَ صَلَوَتُهُ حَتَّى لَقِيَ اللَّهَ تَعَالَى

Takhreej al-Hidaaya Haafiz Ibne Hajar [Matbooa Mahboob-ul-Mataabe, Delhi]: P85 Ye hadees aur iska tarjama guzar gaya hai.

Aur aese hi Haafiz Ibne Hajar رحمته الله ne *Ad-Diraaya Takhreej-al-Hidaaya* mein bhi likha hai. (Ad-Diraaya Ibne Hajar: P85)

## Shahida Shaahidum Min Ahliha: شَهِدَ شَاهِدُ مِنْ أَهْلِهَا

Aur to aur, khud abnaa-e-deoband<sup>1</sup> ne Bayhaqi ki is riwayat ko apni-apni tasaneef mein zikr kiya hai. Chunace Maulana Khaleel Ahmad رحمته الله Saahab Saharanpuri رحمته الله likhte hain:

Qaaileen-e-Raful-Yadain ne kai ahadees se istidlaal kiya hai, jin mein se hi Hazrat Ibne Umar رحمته الله se marwi hadees bhi hai jo Sunan-e-Kubra Bayhaqi mein hai. (Bazl al-Majhood Fee Hal Abu Dawood: V2)

وَاسْتَدَلَّ الْقَائِلُونَ بِالرَّفْعِ بِأَحَادِيثٍ مِنْهَا حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْرَجَهُ الْبَيْهَقِيُّ.

Mazeed dekhiye, isse zara aage, tambeeh ke unwan se likhte hain:

Hazrat Ibne Umar رحمته الله se marwi is hadees ko zikr karke Imam Shaukani رحمته الله farmate hain: Imam Bayhaqi ne is hadees ko in izaafi kalimaat ke saath riwayat kiya hai ke Nabi ﷺ ki namaz ka ye andaaz taa-dam-e-aakhir raha. Imam Ibnul Madeeni farmate hain: Mere nazdeek ye hadees tamaam jahan waalo'n par hujjat hai. Jisne use suna, us par amal karna waajib hai. Kyouнке iski sanad par kisi qism ka koi etiraaз nahi hai aur ek doosri jagah wo farmate hain: Raful-Yadain Imam

قَالَ الشَّوْكَانِيُّ بَعْدَ ذِكْرِ حَدِيثِ ابْنِ عُمَرَ: هَذَا الْحَدِيثُ أَخْرَجَهُ الْبَيْهَقِيُّ بِزِيَادَةٍ: (فَمَا زَالَتْ تِلْكَ صَلَوَتُهُ حَتَّى لَقِيَ اللَّهَ تَعَالَى) قَالَ ابْنُ الْمَدِينِيِّ: هَذَا الْحَدِيثُ عِنْدِي حُجَّةٌ عَلَى الْخَلْقِ، كُلُّ مَنْ سَمِعَهُ فَعَلَيْهِ أَنْ يَعْمَلَ بِهِ، لِأَنَّهُ لَيْسَ فِيهِ أَسَادُهُ شَيْئٌ وَقَالَ فِي مَحَلِّ آخَرٍ عَلَى أَنَّهُ ثَبَتَ مِنْ حَدِيثِ ابْنِ عُمَرَ عِنْدَ الْبَيْهَقِيِّ أَنَّهُ قَالَ بَعْدَ ذِكْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ عِنْدَ تَكْبِيرَةِ الْإِحْرَامِ وَعِنْدَ

<sup>1</sup> T: (أَبْنَا) Bete, betiyaa'n, aal-aulaad, nasl, nisbat rakhne waale [RKT]

Bayhaqi ke yaha'n Hazrat Ibne Umar رضي الله عنه se marwi hadees ki roo se saabit hai ke Nabi-e-Akram ﷺ takbeer-e-tehrima kehte, ruku jaate aur ruku se sar uthaate waqt Raful-Yadain kiya karte the aur Nabi ﷺ ki namaz wafat tak isi tarah rahi. (Bazl al-Majhood Fee Hal Abu Dawood: V2)

الرُّكُوعَ وَ عِنْدَ الْإِعْتِدَالِ (فَمَا زَالَتْ تِلْكَ صَلَوَتُهُ حَتَّى لَقِيَ اللَّهَ تَعَالَى فِيهَا) اِنْتَهَى. وَهَذَا كَلَامُهُ تُكَلِّمُ فِيهِ وَهَذَا غَلَطٌ فَإِنَّهُ قَالَ الشَّيْخُ النِّيمَوِيُّ فِي "آثَارِ السُّنَنِ" وَهُوَ حَدِيثٌ ضَعِيفٌ بَلْ مُؤْضَعٌ وَقَالَ فِي تَعْلِيلِهِ قَالَ الزَّيْلَعِيُّ فِي "نَصَبِ الرَّاْيَةِ... الخ.

Is kalam par baaz eterazaat kiye gae hain aur ye ghalat hai. Shaikh Shooq Nemwi ne Asaar-as-Sunan mein kaha hai ke ye hadees Zaeef, balke manghadat hai aur apni Taaleeq mein kaha hai: "*Nasb-ur-Raaya mein Zeeli ne kaha.... ilkh*"

Al-Mukhtasar ye ke Raful-Yadain ke qaaileen Hazrat Ibne Umar رضي الله عنه ki hadees se dawaam-e-Raful-Yadain ke liye hujjat lete hain. Jo Imam Bayhaqi ne zikr ki hai. Chuanche Imam Shaukani رحمته الله farmate hain ke Ibne Madeeni jaese choti ke mashoor aur naamwar imam-e-hadees ne kaha hai ke Ibne Umar رضي الله عنه ki hadees mere nazdeek qatai hujjat hai. Jo shakhs use sunle wo zaroor Raful-Yadain kare. Kyouнке ye sahih aur bilashubha Rasool Allah ﷺ se saabit hai. Saahib Bazl al-Majhood (is qaul par naraazgi karte hue) likhte hain ke Allama Shaukani رحمته الله ka Imam Ibne Madeeni رحمته الله ke qaul se is hadees ki siqaahat par istidlaal karna ghalat hai. Kyouнке Allama Shooq Nemwi رحمته الله is hadees ko apni tasneef Asaar-as-Sunan mein *zaeef* aur *mauzoo* kaha hai aur aese hi Imam Zeli رحمته الله ne Nasb-ur-Raaya mein iski *tazeef*<sup>1</sup> ki hai.

Saahib-e-Bazl-al-Majhood ke waazeh bayan se zaahir hai ke hadees: 'فَمَا زَالَتْ تِلْكَ صَلَوَتُهُ' mutaqaddimeen-o-mutaakhireen Ahle Hadees-o-Hanafi ahle ilm ke nazdeek mashoor-o-musallam hai. Chunache Allama Zeli رحمته الله, Maulana Shooq Nemwi رحمته الله aur Saahib-e-Bazl-al-Majhood Maulana Khaleel Ahmad رحمته الله ke alaawa mashoor-tareen deobandi ustad

<sup>1</sup> T: (تَضْعِيفُ كَرْنَا) (Taareekh-o-Hadees waghaira mein) riwayat ya raawi ko zaeef qaraar dena ya darja-e-isnaad ko kam samajhna [RKT]

Maulana Muhammad Ashfaq رحمہ اللہ saahab mudarris Fatahpuri, Delhi ne apne risala Tanweer-ul-Aenaen mein Bayhaqi ki hadees ‘فَمَا زَالَتْ تِلْكَ صَلَواتُهُ’ ka zikr karte hue khoob bhadaas nikaali hai.

Is hadees se choonke Nabi-e-Akram ﷺ ka Raful-Yadain ke saath namaz padhna aur usi par Nabi ﷺ ka dawaam aur hameshgi saabit hoti hai. Lihaaza ba-misdaaq ‘*naa rahe baans na baje baansuri*’ is hadees ko imtabaa-at-e-Sunan Bayhaqi ke bahaana se Bayhaqi se khaarij hi kar diya. (Nataaij-ut-Taqleed by Maulna Hakeem Muhammad Ashraf Sandhu رحمہ اللہ: P188-198 [maamooli tarameem ke sath])

⑥ Malik Sirajuddin & Sons ne 1376h mein Maulwi Muhammad Idrees Kandhalwi رحمہ اللہ waghaera Deobandi ki tehqeeq se Sahih Muslim ko shaaya kiya. Us mein hanafiyyat ki taaeed ki gharz se soche samjhe mansoobe ke tahat hasb-e-zel sanad waza<sup>1</sup> ki gai:

(حَدَّثَنِي عُبيدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ قَالَ لَنَا أَبِي قَالَ لَنَا مُحَمَّدُ بْنُ عَمْرِو اللَّيْثِيُّ عَنْ عَمْرِو بْنِ مُسْلِمٍ بْنِ عَمَّارٍ عَنْ ابْنِ أَكِيْمَةَ اللَّيْثِيِّ قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ... إلخ). (Sahih Muslim: V2 P168)

Halaanke durust sanad has be zail hai:

(حَدَّثَنِي عُبيدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ قَالَ لَنَا أَبِي قَالَ لَنَا مُحَمَّدُ بْنُ عَمْرِو اللَّيْثِيُّ عَنْ عَمْرِو بْنِ مُسْلِمٍ بْنِ عَمَّارٍ عَنْ ابْنِ أَكِيْمَةَ اللَّيْثِيِّ قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ... إلخ). (Sahih Muslim: V2 P160)

Yehi riwayat Abu Dawood (V2 P10), Tirmizi Maa at-Tohfa (V2 P365), Nasai Muftaba (V2 P194), Ibne Majah (P234), Bayhaqi (V9 P366), Al-Mahalla li-Ibne Hazam (V6 P3), aur Sharah Maani-ul-Aasaar (V2 P334) waghaera mein Sahih Muslim ki sanad se marwi hai. In sab mein Amr bin Muslim bin Ammar ke aage Ibne Ukaima-al-Laithi ka waasta qatan nahi hai. Is tehreef ki zaroorat is liye pesh aai ke: “*Tirmizi Ma at-Tohfa* (V1 P254) *mein Hazrat Abu Huraira* رحمہ اللہ *ki riwayat se ek hadees marwi hai, jisse fareeq-e-saani tark-e-qirat khalf-al-imam ka istidlaal karta hai*”. (Ahsan-ul-Kalam: V1 P278)

<sup>1</sup> T: (وَضَع) Tarteef dena, banana, ghadna, ejaad [RKT]

Magar uski sanad mein Ibne Ukaima-al-Laithi raawi hai. Sahih Muslim mein tehreef is gharz se ki gai, taake Ibne Ukaima-al-Laithi ko Sahih Muslim ka raawi baawar karaaya jaae. Ahle Ilm se guzaarish hai ke Haafiz ibne Hajar ki taaleef (Tehzeeb ut Tehzeeb: V7 P410) ka mutaala-a kar le'n. Ke unho'n ne use Sunan-e-Arba ka raawi to bataaya hai, magar Sahih Muslim ka nahi. Agar mazkoorah sanad mein uska waasta hota to wo use zikr karte. (Tohfa Hanafiyya: P44, 45, 58, 49; Quran-o-Hadees Mein Tehreef: P245-247)

⑦ Mustadrak Haakim mein Abaan bin Yazeed an Qataadah an Zuraara bin Aufi an Saad ki sanad se ek riwayat Hazrat Ayesha رضي الله عنها se witr ki taadaad ke baare mein marwi hai. Jo matn ke etebaar se *Shaaz*<sup>1</sup> hai. (Deen-ul-Haq: P434: V1 P434) Us hadees ke alfaaz ye the:

Ummul Momineen Hazrat Ayesha رضي الله عنها عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتِرُ بِثَلَاثٍ لَا يَقْعُدُ إِلَّا فِيهِ أَخْرَجَهُنَّ.  
 bayan karti hain ke: “Rasool Allah ﷺ 3 rakat witr padhte the, na baeith-te the unke darmiayn magar aakhir mein. (Bazl al-Majhood Fee Hal Abu Dawood: V2)

Magar Ahnaaf ne jab Mustadrak Haakim ki ashaa-at ki to ‘لَا يَقْعُدُ’ ko ‘لَا يُسَلِّمُ’ bana diya. Is tehreef se in logo'n ne 1 teer se 2 shikaar kiye:

① Hanafiyyat ke nazdeek witr ki doosri rakat mein tassshahud hai, jabke is riwayat mein tassshahud ki nafi hoti thi. Lihaaza un imandaar logo'n ne alfaaz ko badal kar apni tardeed ke alfaaz ka mafhoom hi bigaad diya.

② Hanafiyya ke nazdeek choonke witr ke darmiyan salam nahi pherna chaahiye. Is gharz ke tahat un logo'n ne ‘لَا يَقْعُدُ’ ko ‘لَا يُسَلِّمُ’ bana diya. Jisse namaz-e-witr ki doosri rakat mein salam ki nafi ho gai. Youn un logo'n ne matn-e-riwayat mein tehreef karke hanafiyyat ko sahaara diya. *Inna Lillahi Wa Inna Ilaihi Rajeeoon.*

Imam Bayhaqi رحمته الله ne Sunan Kubra (V3 P28) mein is riwayat ko Mustadrak ki sanad se hi bayan kiya hai. Jiske alfaaz ‘لَا يَقْعُدُ’ hain.

Allama Zahbi رحمته الله ne Talkhees-al-Mustadrak (V1 P304) mein, Haafiz Ibne

<sup>1</sup> T: (شاذ) Wo hadees jo qaabil-e-etebaar logo'n ki riwaayat ke khilaaf ho [RKT]

Hajar Asqalani رحمته ne Fath-ul-Baari (v2 P385) mein ise Mustadrak se hi naql kiya hai aur alfaaz 'لَا يَقْعُدُ' hi naql kiye hain.

Allama Nemwi Hanafi Marhoom ne Asaar as Sunan (P206) mein ise Mustadrak se naql kiya hai. Magar alfaaz 'لَا يَقْعُدُ' bayan kiye hain aur uske haashiya dar haashiya taaleeq at Taaleeq mein saraahat ki hai ke Imam Bayhaqi رحمته ne Maarifa-as-Sunan-wal-Aasaar mein kaha hai ke Hazrat Ayesha رضي الله عنها ki riwayat Abaan ke tareeq mein 'لَا يَقْعُدُ' ke alfaaz hain. Pas sahih alfaaz is riwayat mein 'لَا يُسَلِّمُ' ki bajaee 'لَا يَقْعُدُ' hi hain. (Hashiya Asaar as Sunan: P206; Tohfa Hanafiyya: P50-51; Quran-o-Hadees Mein Tehreef: P247-248)

## Mashoor Kutub Ki Taraf Ghalat Riwayaat Ki Nisbat Ke Chand Namoonae

① Maulana Ahmad Ali Saahab Sahranpuri 'Ad-Daleel-ul-Qawi' meinlikhte hain:

Jab main jahran (buland awaaz se) qirat karu'n to tum kuch mat padho'. Daraqutni kehte hain ke: "Iske sanad ke tamaam raawi siqa hain. (Ba-hawala Nataaij-ut-Taaleed: P199-200)

لَا يَقْرَأَنَّ أَحَدٌ مِّنْكُمْ شَيْئًا مِّنَ الْقُرْآنِ إِذَا جَهَرْتَ بِالْقِرَاءَةِ قَالَ الدَّارِقُطِيُّ: رِجَالُهُ كُلُّهُمْ ثِقَاتٌ.

Lekin haqiqat ye hai ke asal kitaab *Daraqutni* mein ye riwayat bilkul maujood hi nahi hai. Balke iske khilaaf ye riwayat maujood hai:

Jab main jahran qirat karu'n to tum Surah-al-Faatiha ke siwa kuch na padho. Is hadees ki sanad hasan darja ki hai aur iske tamaam raawi siqa hain.

لَا يَقْرَأَنَّ مِّنْكُمْ شَيْئًا مِّنَ الْقُرْآنِ إِذَا جَهَرْتَ الْقِرَاءَةَ إِلَّا بِأَمِّ الْقُرْآنِ (هَذَا إِسْنَادٌ حَسَنٌ وَرِجَالُهُ ثِقَاتٌ كُلُّهُمْ).

Daraqutni: Baab Wajood Qira-at Qaam-al-Quran Fis Salah Khalf-al-Imam: 1/1/320

Andaaza farmae'n ke ye kis qadar ilmi-khiyaanat hai ke 'إِلَّا بِأَمِّ الْقُرْآنِ' ke ahem alfaaz ko chodkar baaqi poori riwayat awaam ko gumrah karne ki gharz se apne hi rang mein rang kar naql kardi hai.

② Mohaddis Saharanpuri رحمته ne Imam Daraqutni رحمته ke alaawa Imam

Zeli ﷺ ke naam par bhi youn iftira kiya hai:

Zeli ne saraahat ki hai ke yaha'n Hazrat  
Obaadah ﷺ waali hadees ko Imam  
Ahmad ﷺ aur Mohaddiseen ki ek  
jamat ne Zaeef qarar diya hai.

(Ad Daleel-ul-Qawi by Maulana Ahmad Ali Saharanpuri, ba-hawaala saabiqa)

Magar haqiqat ye hai ke ye alfaaz Nasb-ur-Raaya Zeli ﷺ mein qatan nahi hain.

## Deoband Ke Khaatim-ul-Mohaddiseen Maulana Anwar Shah ﷺ Saahab Ka Ghalat Iftira:

Deobandi mohaddis, faqeeh-e-asr Allama Anwar Shah Saahab Kashmiri  
ﷺ ne apni mayanaaz tasneef Fasal-ul-Khitab mein Sunan Daraqutni par  
ek nahi, balke 2 iftira kiye hain. Chunache likhte hain:

Daraqutni ﷺ ne bhi is tareeq, yaane  
Muhammad bin Abdullah bin Obaid  
bin Umair an Amr bin Shuaib ko zaeef  
qaraar diya hai. (Fasl-al-Khitaab: 89)

### ❶ Iftira-e-awwal to ye kiya ke Amr bin Shuaib ki hadees:

إِذَا كُنْتَ مَعَ الْإِمَامِ فَاقْرَأْ أَوْ إِذَا سَكَتَ ... الْحَدِيثُ.

ko apni sunan mein Haafiz Daraqutni ﷺ ne riwayat hi nahi kiya. Balke  
Daraqutni ﷺ ne: 'عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ' se in alfaaz ke saath  
riwayat kiya hai:

Jo shakhs farz namaz imam ke saath  
adaa kare, wo Imam ke saktaat<sup>1</sup> mein  
Surah-al-Faatiha padhe aur jisne  
Surah-al-Faatiha padhli, use wo us  
rakat ke liye kaafi hai.... ilkh. (Daraqutni:  
P120)

مَنْ صَلَّى الصَّلَاةَ الْمَكْتُوبَةَ مَعَ الْإِمَامِ  
فَلْيَقْرَأْ بِفَاتِحَةِ الْكِتَابِ فِي سَكَتَاتِهِ وَمَنْ  
انْتَهَى إِلَى أُمِّ الْقُرْآنِ فَقَدْ أَجَزَاهُ.. الْحَدِيثُ

<sup>1</sup> T: (سَكَنَةً) Qirat mein aawaaz ka band aur saans ka jaari rehna, baghair saans tode ek-aan ke liye  
aawaaz band karna [RKT]

② Doosra iftera, Allama Anwar Shah رحمۃ اللہ علیہ Saahab ne Hafiz Daraqutni رحمۃ اللہ علیہ par ye kiya hai ke unho'n ne is riwayat ko *Zaeef* kaha hai. Halaanke ye bhi saraasar ghalat hai. Kyouнке Haafiz Daraqutni رحمۃ اللہ علیہ ne hadees ko *Zaeef* nahi kaha, balke sirf Muhammad bin Abdullah bin Obaid raawi ko *Zaeef* kaha hai. Jo Amr bin Shuaib ki riwayat mein bhi maujood hai. Lekin uske zaeef hone se ye riwayat zaeef nahi ho sakti. Kyouнке ye doosre tareeq se bhi marwi hai. Aur Meezan-ul-Etidaal mein is raawi ke baare mein kaha gaya hai ke zaeef ke bawujood iski bayan-karda hadees likhi jaaegi. (Mukhtasaran az Kitab Nataaij-ut-Taqlaad by Maulana Sandhu: P199-200; Al-Kitab-ul-Mustataab: P268)

## Asal Ahadees Mein Man-ghadat Alfaaz Ka Izaafa:

Apne nazariya ko saabit karne ke liye baaz dafa aadmi *khumool-o-zuhool*<sup>1</sup> ki si kaefiyat mein aajaata hai aur aesa kar-guzarta hai ke asal ahadees mein baaz man-ghadat alfaaz ka izaafa kar deta hai aur kabhi ye fe'l sahoon-an<sup>2</sup> bhi sarzad ho jaata hai aur iski bahut saari misaale'n kutub-e-fiqa mein maujood hain, masalan:

① Hidaaya mein 'كِتَابُ مَا يُوجِبُ الْقَضَاءَ وَالْكَفَّارَةَ' (*Kitaabu Maa-Yoojib al-Qazaa-a wal-Kaffarata*) mein ek eraabi<sup>3</sup> ki kaffarah waali maarooof hadees waarid hui hai, jo-ke in alfaaz par khatam hoti hai:

Ye apne ghar waalo'n ko khilado.

أَطْعِمَهُ أَهْلَكَ.

(Mishkat: V1 P214)

Aur baaz riwayaat ke aakhri alfaaz hain:

Tum khud bhi khaao aur ghar waalo'n ko bhi khila do, ye tum se kifaayat kar jaaega. (Ad-Diraaya Takhreej al-Hidaaya: V1 P219)

كُلْ أَنْتَ وَعِيَالُكَ تُجْزِيكَ.

Lekin Hidaaya mein iske aakhri mein ye alfaaz bhi aagae hain:

Lekin tumhare baad ye kisi se kifaayat nahi karega.

وَلَا يُجْزِي أَحَدًا بَعْدَكَ.

<sup>1</sup> T: (خُمُول) Gumnaami, posheedgi, absurdgi, zof [RKT], T: (ذُبُول) Bhool, ghaflat [Urdu]

<sup>2</sup> T: (سَهْو) Ghalati, bhool-chook, ghaflat [RKT]

<sup>3</sup> T: (أَعْرَابِي) Arab ka sehra-nasheen, arab ka baddu, dehaati [RKT]

Jabke ye alfaaz hadees shareef ke nahi hain. Yehi wajah hai ke Hidayah ki sharah Binaaya mein Matn-e-Hidaaya mein hi bain-us-sutoor in alfaaz ke neechhe likh diya hai:

Ye alfaaz hadees ki kisi kitaab mein nahi hain. (Nataaij-ut-Taaleed: P134) هَذَا لَمْ يُرَوْ فِي كِتَابٍ مِّنَ الْحَدِيثِ.

② Hidayah hi ki Kitaab-ul-Hajj, 'بَابُ الْحَجِّ عَنِ الْغَيْرِ' Kasamiyya رحمہ اللہ ki mashhoor hadees hai, jiske aakhir mein hai:

Apne baap ki taraf se haj karlo. (Nataaij-ut-Taaleed: P13 Ibne Majah ba-hawaala ad Diraaya: V1 P299) حُجِّي عَنْ أَبِيكَ.

Jabke Hidayah mein in alfaaz ke baad 'وَأَعْتَمِرِي' ka ifzaafa bhi aagaya hai, jo-ke sahih nahi. Isi wajah se Mahasshi-Hidayah ne Aeni Sharah Hidayah se ye alfaaz naql kiye hain:

Musannif ki riwayat mein waham paaya jaata hai, kyonke Khathamiyya رحمہ اللہ ki riwayat mein Umrah ka koi zikr nahi hai. (Nataaij-ut-Taaleed: P135) وَفِي رَوَايَةِ الْمُصَنِّفِ وَهُمْ فَإِنَّ فِي حَدِيثِ الْخُثْعَمِيِّ لَيْسَ ذِكْرُ الْإِعْتِمَارِ.

③ Isi tarah inhi izaafon mein se ek ye bhi hai ke ahnaaf choonke masjid mein namaz-e-janaaza ko jaaez nahi samajhte. Lihaaza Saahib-e-Hidaaya ne Kitaab-ul-Janaaiz 'بَابُ الصَّلَاةِ عَلَى الْمَيِّتِ' mein likha hai:

Ahle ilm ki ek jamat masjid mein namaz-e-janaaza ki qaael nahi. Kyonke Nabi ﷺ ka irshad-e-giraami hai: "Jisne masjid mein kisi ki namaz-e-janaaza padhi, use uska koi ajr nahi milega. (Hidaaya: V1 P181) لَا يُصَلَّى عَلَى مَيِّتٍ فِي الْمَسْجِدِ جَمَاعَةً لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَنْ صَلَّى عَلَى جَنَازَةٍ فِي الْمَسْجِدِ فَلَا أَجْرَ لَهُ).

Isi hadees ko Saahib-e-Hidaaya ki tarah hi ghalat andaaz se Shaikh Abdul Haq Dehelwi رحمہ اللہ ne *Ashatul-Lam-aat Sharah Mishkat* ki *Kitaab-ul-Janaaiz* mein naql kiya hai. Aur phir unhi ke hawaala se Maulwi Noor Muhammad Dehelwi رحمہ اللہ ne bhi apni matbooqa *Mishkat* ki *Kitaab-ul-Janaaiz* mein *Ashatul-Lam-aat* ke hawaala se) hadees ko haashiya par naql kiya hai. Lihaaza Mahasshi Allama Abdul Hai رحمہ اللہ ne *Binaaya* se *Hidaaya* ke haashiya par bhi naql kiya hai: Ye irshad ke:



Use uska koi ajr nahi mileyga. Ibne Abdul Bar kehte hain ke in lafzo'n se ye riwayat saakht ghalat hai. Sahi ye hai ke: Uske liye kuch bhi nahi hai. (Haashiya Hidaaya: V1 P181)

قَوْلُهُ: (فَلَا أَجْرَ لَهُ)، قَالَ ابْنُ عَبْدِ الْبَرِّ: رَوَيْتُهُ فَلَا أَجْرَ لَهُ خَطَأً فَاحِشٌ وَالصَّحِيحُ: (فَلَا شَيْءَ لَهُ).

Hindi-o-Misri qalimi-o-matbooqa nuskho'n mein se kisi me bhi 'فَلَا أَجْرَ لَهُ' ke alfaaz se hadees Abu Huraira رضي الله عنه se nahi hai.

④ Aese hi Hidayah mein hai:

Aur Hazrat Umar رضي الله عنه ki riwayat mein hai ke Maine Nabi ﷺ ko ye kehte hue suna: 3 Talaaqo'n waali aurat ke liye nafqa-o-rihaaish ka haq hai. (Hidaaya ba-hawaala Nataaij-ut-Taqleed: P140)

وَفِي رِوَايَةِ عُمَرَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (لِلْمُطَلَّاقَةِ الثَّلَاثِ النِّفْقَةُ وَالسُّكْنَى).

Jabke tanqeed-al-Hidayah (P265) ke hawaale se Maulana Ashraf Ali Saahab Sandhu رحمته الله ne Nataaij-ut-Taqleed mein likha hai ke ye alfaaz hadees ki kisi bhi kitaab mein maujood nahi hain. (Nataaij-ut-Taqleed: P140)

## Gair-sahih Riwayaat-o-Asaar Ka Maarooof Kutub-e-Hadees Ki Taraf Intisaab:

Apne nazariyaat ko Sahih saabit karne ki koshish mein se hi ek ye bhi hai ke amadan ya sahoon-ghalat-o-mauzoo ahadees ko mashoor kutub-e-hadees ki taraf mansoob kiya gaya, jiski chand misaale'n darj-e-zel hain:

① Usool-e-Fiqah ki mashoor kitaab "Tauzeeh Talweeh" mein ek mashoor-o-maarooof mauzu-o-man-ghadat riwayat hai:

Mere baad hadeese'n ba-kasrat tumhare saamne aaengi, agar koi hadees suno to use Quran-e-Kareem par pesh karo. (Hidaaya: V1 P181)

يَكْثُرُ لَكُمْ مِّنْ بَعْدِي الْأَحَادِيثُ فَإِذَا رَوَيْتُمْ حَدِيثًا فَاعْرِضُوهُ عَلَى كِتَابِ اللَّهِ.

Is man-ghadat riwayat ko Sahih Bukhari ki taraf mansoob kiya gaya hai. (Tauzeeh Talweeh: P229 (ba-hawaala Nataaij-ut-Taqleed: P135))

Khud hi ye bhi likh diya hai ke Yahya bin Ma'een رحمته الله ke baqaaul ye hadees

Zanaadaqa ki ghadi hui hai aur phir uski tasdeeq-o-siqaaahat par zor dete hue likha hai ke choonke ye hadees Imam Bukhari رحمته الله ne apni Sahih mein darj kar rakhi hai, lihaaza iska inqita aur Ibne Maeen رحمته الله ki jarh, iski siqaahat par asar-andaaz nahi ho sakti. Halaanke ye hadees Bukhari Shareef mein hai hi nahi aur Zanaadaqa ki ghadhi hui riwayat Bukhari mein ho bhi nahi sakti thi.

② Isi par bas nahi, balke muallif Fusool-al-Hawaashi Sharah Usool-ash-Shaashi ne is hadees ki siqaahat waazeh karte hue likha hai ke Imam Muhammad bin Ismail Bukhari رحمته الله jo-ke fan-e-hadees ke mashoor Imam hain, jab unho'n ne is hadees ko apni Sahih mein jagah di hai to uski sehat khud ba-khud saabit ho gai aur jis qadar taan is hadees par kiye gae hain wo sab ghalat paadar-e-hawa<sup>1</sup> ho kar reh gae. (Fusool-al-Hawaashi Sharha Usool-e-Shaashi: P288 (ba-hawaala Nataaej at Taqleed: P136))

Andaaza farmae'n ke pehle se sahoon hota to Imam Yahya bin Maeen رحمته الله ke alfaaz naql karne ke baad hi Bukhari Shareef dekh lete aur phir Shaareh Usool-e-Shashi ne bhi ye zehmat gawaara na ki. Is tarah to aur Bukhari Shareef ki muttafaqa sehat ko bhi khatre mein daal diya.

③ Aise hi Mishkat ki Sharah Mirqaat (v2) 'بَابُ مَنْ صَلَّى صَلَوَاتَيْنِ' mein Hazrat Yazeed bin Aswad رحمته الله se marwi hadees hai. Jisne Nabi ﷺ ne subah ki namaz akele padhne waale shakhs ko ba-jamat namaz-e-fajr milne par dobara namaz padh lene ka hukm farmaya hai. Is hadees ke khilaaf Hazrat Mulla Ali Qari رحمته الله likhte hain:

Is silsila mein ek sareeh hadees Daraqutni mein Hazrat Ibne Umar رضي الله عنهما se marwi hai. Jis mein hai ke Nabi ﷺ ne farmaya: Jab tum apne ghar mein akele namaz padh chuke ho aur phir tumhe'n jamat mil jaae to jamat ke saath wo namaz dobara padhlo. Siwaae Fajar-o-Maghrib ke.

وَفِيهِ حَدِيثٌ صَرِيحٌ أَخْرَجَهُ الدَّارِقُطْنِيُّ  
عَنِ ابْنِ عُمرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ: (إِذَا صَلَّيْتَ فِي أَهْلِكَ ثُمَّ أَذْرَكَتَ  
فَصَلِّهَا) (إِلَّا الْفَجْرَ وَالْمَغْرِبَ).

(Mirqaat li-Mulla Ali Qaari: V2 P118)

Yehi riwayat isi ghalat andaaz se Maulwi Noor Muhammad Dahelwi رحمته الله

<sup>1</sup> T: (پا دُر ہوا) be-asal, be-buniyaad, farzi, kamzor [RKT]

ki matbooa Mishkat ke haashiya par bhi manqool hai. Jabke dar-haqqat ye riwayat Sunan Daraqutni mein qatan nahi. Balke uske bar-aks Daraqutni mein to Miskhat Shareef waali yehi hadees Yazeed bin Aswad رضي الله عنه hi hai. Jis mein namaz-e-fajr bhi dobara ba-jamat padhlene ka ba-qaaeda hukm waarid hua hai aur usme “Fajar aur maghrib ke alaawa” ke alfaaz hargiz nahi hain. (Daraqutni: 1/1/413,414; Nataaij-ut-Taqlaad: P138-139)

Gharz ghair-sahih riwayat ke maaroof kutub-e-hadees ki taraf intisaab<sup>1</sup> ki ye 3 misaale’n mashte-namoona-az-kharwaare<sup>2</sup> hain.

### Hazrat Ibrahim Khaleel عليه السلام Ki Taraf Ghalat Intisaab:

Isi tarah hi Hidaaya, Kitaa-us-Salaah mein *Ayyam-e-Tashreekh* mein takbiraat ke silsila mein likha hai:

Takbeer ye hai ke sirf ek martaba kaho Allahu Akbar Allahu Akbar Laa Ilaaha Illallahu Wallahu Akbar Allahu Akbar, Walillahil Hamd. Ye takbeer Ibrahim Khaleel عليه السلام se maasoor<sup>3</sup> hai. (Hidaaya: V1 P175)

وَالْتَكْبِيرُ أَنْ يَقُولَ مَرَّةً وَاحِدَةً: (اللَّهُ أَكْبَرُ  
اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ  
وَلِلَّهِ الْحَمْدُ، (هَذَا الْمَأْثُورُ عَنِ الْخَلِيلِ  
صَلَوَاتُ اللَّهِ عَلَيْهِ).

Jabke is takbeer ke Hazrat Ibrahim Khaleel عليه السلام se maasoor-o-manqool hone ki tardeed khud Mahasshi-o-Shaareh Hidayah ne Hashiya par kardi hai. Jis mein wo Imam Zeli se naql karte hue likhte hain:

Ye (takbeer) maine Hazrat Ibrahim عليه السلام se masoor nahi paai. (Hidaaya: V1 P197)

### Khulafa-o-Sahaaba رضي الله عنهم Ki Taraf Intisaab Mein Akhtaa-o-

<sup>1</sup> T: Mansoob karna, nisbat dena [FL]

<sup>2</sup> T: (مشتی از خروارے) Bade dher se ek mutthi namoona ke taur par [RSB]

<sup>3</sup> T: (مأثور) Asar qubool kiya hua [RKT]

## Auhaam:

① Kuch aese hi Hidaaya ‘كِتَابُ الصَّلَاةِ، بَابُ فِيمَنْ يَمُرُّ عَلَى الْعَاشِرِ’ mein Saahib-e-Hidaaya ne likha hai:

Hazrat Umar رضي الله عنه ke baqaul isse ushr  
يَأْخُذُ مِنْهُ الْعَشْرَ بِقَوْلِ عُمَرَ.  
lele. (Hidaaya: V1 P197)

Jabke ye baat Hazrat Umar Farooq رضي الله عنه se saabit hi nahi hai. Yehi wajah hai ke Allama Aeni رحمته الله ne Sharah Hidayah mein iski tardeed ki hai. Jise mahasshi Hidayah Allama Abdul Hai رحمته الله ne youn naql kiya hai ke Allama Aeni رحمته الله ne kaha hai:

Hazrat Umar Farooq رضي الله عنه ki taraf  
قَوْلُ عُمَرَ غَرِيبٌ لَمْ يُدْرِكْ.  
mansoob kiya gaya ye qaul ghareeb-o-  
ghair-saabit hai. (Haashiyah Hidaaya: V1 P197)

② Hidaaya hi mein Hazrat Usman Zunnurain رضي الله عنه ke baare mein ek riwayat youn likhi hai:

Hazrat Usman رضي الله عنه ke baare mein marwi  
وَعَنْ عُثْمَانَ أَنَّهُ قَالَ: الْحَمْدُ لِلَّهِ، فَارْتَجَّ  
hai ke wo (mimbar par chadh kar sirf)  
عَلَيْهِ فَنَزَلَ وَصَلَّى.  
Alhamdulillah hi keh paae the ke is

(Hidaaya: V1 P196)

darja maroob hue ke kaanp gae (aur  
zaban se mazeed kuch na farmaya) bil-  
aakhir mimbar se usi tarah utar aae aur  
namaz padhaadi.

Jabke uske haashiyah mein likha hai:

Un par ikhtilaat<sup>1</sup> ghaalib aagaya tha.  
وَقَعَ فِي الإِخْتِلَافِ.  
(Jiski wajah se wo Alhamdulillah ke  
siwa kuch na keh sake.)

Jabke ye waaqia qatan ghair sahih hai. Yehi wajah hai ke Shalreh Hidayah Imam ibnul Hammam ne Fathul Qadeer Sharah Hidayah mein likha hai:

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<sup>1</sup> T: (الإختلاط) (Mohaddiseen ki istilaah mein ikhtilaat) ye raawi ki aql ke bigad jaane ya sathiya jaane ya andha ho jaane ya kutub jal jaane waghaera ke kisi sabab se (ahadees o) aqwaal ko zabt na kar sakna hai. [Uloom-ul-Hadees li-Ibne Salaah: P391; Taqreeb ma' Tadreeb: V2 P372 (Tahhaan)] Zabt = Tarteeb, tadween ya qalamband karna [RKT]

Ye qissa kutub-e-hadees mein to kya,  
doosri kutub-e-fiqa mein bhi nahi hai.  
(Haashiya Hidaaya: V1 P169; Fathul Qadeer Sharah  
Hidaaya: V2 P30)

هَذِهِ الْقِصَّةُ لَمْ تُعَرَفْ فِي كُتُبِ الْحَدِيثِ  
بَلْ فِي كُتُبِ الْفِقْهِ.

## Quran-e-Kareem Ki Aayaat Mein Taghaiyyur-o-Tabaddul Aur Kami-beshi

Allah Ta'ala ne Quran-e-Kareem mein uski hifaazat ki khud zimmedaari lete hue farmaya hai:

Is Quran-e-Kareem Ko Ham ne Naazil  
Kiya Hai Aur Ham Khud Iske Muhaafiz  
Hain.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾  
(Surah-al-Hijr: 9)

Yehi wajah hai ke Kitaab-e-Ilaahi hazaaro'n nahi, balke laakho'n karodo'n insaano'n ke dimaagho'n aur seeno'n mein is tarah mehfooz hai ke use 'كَانَتْ نَقْشٌ فِي الْحَجَرِ' bana diya hai. Lihaaza ye to kisi ke liye mumkin nahi ke wo Kitaabullah mein koi her-pher ya kami-beshi kar sake aur wo chupi bhi rahe. Haa'n baaz kutub mein sahoon aur baaz doosri kutub mein sahoon ya amadan chaahe kisi bhi shakl mein kisi aayat mein koi tabdeeli ki gai to wo pakdi gai. Jiski baaz misaale'n to zikr ki ja chuki hain. Dekhiye unwan *Kitaabullah Mein Tehreef-o-Izaafa*.

Isi tarah baaz deegar bhi hain, chunache:

① Shaikh Marghinaani رَحْمَةُ اللهِ عَلَيْهِ ne fiqa hanafi ki naamwar motabar kitaab-al-Hidaaya ki Kitaab-us-Salaah Baabu-Sifati as-Salah mein 'ارْكَعُوا وَاسْجُدُوا' (Surah-al-Hajja: 77) ki bajaee 'وَالْكَعُوا وَاسْجُدُوا' likh diya. Yaane shuru mein 'و' waao ziyaada daal di. Ab zaahir hai ke mausoof se to sahoon aesa ho gaya. (Hidaaya)

Baad waale logo'n mein se kisi ko chaahiye tha ke wo us zaaed 'و' waao ko kitaab se khaarj kar deta. Lekin aesa nahi kiya gaya. Ek taweel arsa ke baad Allama Abdul Hai Luckhnawi رَحْمَةُ اللهِ عَلَيْهِ ne himmat karke muqaddama Hidayah mein ye aawaaz uthaai ke Musannif-e-Hidaaya se sahoon 'و' waao likhi gai hai. Lekin kitaab se 'و' waao ko wo bhi na nikaal sake. Jise maaloome nahi kya kaha ja sakta hai?

② Isi tarah maazi-e-qareeb mein Allama Shibli Nomani se bhi Qurani Aayat mein kami-beshi hui aur wo bhi ek ikhtilaafi masla mein apna mauqif saabit karte hue wujood mein aai.

Eman mein aamaal ke ba-qadr kami-beshi jamhoor mohaddiseen-o-ahle ilm ka maslak hai. Jabke fuqaha-e-ahnaaf imaan-o-amal ko 2 alag-alag aur judagaana cheeze'n maante hain. Lihaaza apne us nazariye ko sahih saabit karne ki gharz se apni maaroof kitaab Seerat-an-Noman ke P74 (Taba Kareemi, Lahore. Ba-hawaala Nataaij-ut-Taqlaad: P184; Hisnul Bayan by Maulana Muhammad Abdul Azizi Rahimabadi: P17 [Taba Shaikh Muhammad Ashraf, Lahore]) par ek aayat in alfaaz mein likhi hai:

Jo Allah par imaan rakha hai wo nek amal kare.

مَنْ يُؤْمِنُ بِاللَّهِ فَلْيُعْمَلْ صَالِحاً.

Jabke huffaz-e-quran, balke tamaam ahle ilm jaante hain ke is siyaaq<sup>1</sup> ki koi aayat quran mein nahi hai. Aur agar ye koi aam sa masla hota aur Allama mausoof ne ye bhi na likha hota ke (harf-e-taaqeeb aaya, jis se ye bahes ka qatai faisla ho jaata hai) to use sahoon par mahmool kiya ja sakta tha. Ya phir mausoof ke talaamiza-o-muzsareen, hatta ke baad waalon ne bhi us sahoon ki tasheeh kardi hoti, to sahoon hi shumaar hota. Lekin Seerat-an-Noman kai baar chap chuki hai. Jiske meyaar-e-sehat ko dobaala karne ke saath-saath us par hawaashi bhi likhe gae hain, lekin is aayat ki tasheeh nahi ki gai.

ناطقہ سربراہ گریباں کہ اسے کیا کہیے<sup>2</sup>

Saahib-e-Hisnul Bayan ne Allama Shibli Nomani رحمۃ اللہ علیہ ki aesi hi baaz doosri ghalatiyaa'n bhi zikr ki hain. Jaha'n aayat naql karne mein unse kami-beshi sar-zad hui hai. Jiski tafseel zikr karna baais-e-tawaalat hai. (Nataaij-ut-Taqlaad: P183-187; Hisnul Bayan: P14-18)

Kuch aesi hi baat Shaikh-ul-Hind Maulana Mehmood-ul-Hasan رحمۃ اللہ علیہ Saahab se bhi unki kitaab Eezaah-ul-Adillah mein hogai. Jiski tafseel ham zikr kar aae hain. Jis par tabsara Hazrat Allama Mohaddis-e-Asr Maulana

<sup>1</sup> T: (سبیاق) Kisi ibaaarat mein kisi lafz ya qaul ke aage peeche ka matan, context [RKT]

<sup>2</sup> T: Ye ibaaarat is baat ki taraf ishaara karti hai ke kehne waala itna pareshan hai ke uski baate'n gale mein atak rahi hain aur wo nahi jaanta ke kya bole [RSB]

Sultan Mahmood Jalalpuri رحمۃ اللہ علیہ ka hai. Albatta yaha'n ham Maulana Hakeem Muhammad Ashraf Sandhu رحمۃ اللہ علیہ ka tabsara bhi naql kar dete hain.

Chunache wo likhte hain: “Ab huffaz-e-quran ya koi shakhs shuru se lekar aakhir tak Quran-e-Kareem padhle, kahee'n bhi ye aayat hargiz nahi hai aur ye bhi agar unse sahoon hua hota to 30 saal ke baad jab Matba Qasmi, Deoband waalo'n ne uska doosra edition chaapa to us waqt hi uski tasheeh kar dete. Aur agar wo sirf is aayat ki tasheeh kar dete to uske baad waali ek aadh nahi, balke poori 7 satro'n<sup>1</sup> ka kya karte, jinki buniyad hi is 'ghair-qurani aayat' ya qurani aayat mein apni taraf se badhaae gae alfaaz par rakhi gai hai? Aur phir mutanaaza-fiya umoor mein faisla ke liye bataae gae tariqa ke silsila mein is muaamala ko Allah aur Rasool ﷺ ki adaalat mein pesh karne ka hukm to Quran mein hai. Us par 'وَأُولَى الْأَمْرِ مِنْكُمْ'<sup>2</sup> ka izaafa man-ghadat hai aur sitam-zarifi<sup>3</sup> ye ke phabti ye kasi ja rahi hai ke (aap to dono'n aayato'n ko hasb-e-aadat mutaariz samajh kar ek ke naasikh aur doosri ke mansookh hone ka fatwa lagaane lagenge)”. (Nataaij-ut-Taqleed: P183-187)

Bhai! Jab Quran mein aesi koi aayat hi nahi hai to naasiq-o-mansookh ka fatwa kyon?

Quran-e-Kareem khol kar dekh lejiye, 5<sup>th</sup> Paara, 5<sup>th</sup> Ruku, Surah Nisa aayat 59 padh le'n, waha'n to sirf itaa-at ke waqt Allah-o-Rasool ﷺ ke baad oolil-amr ka zikr aaya hai aur munaaza-at-o-ikhtilaaf<sup>4</sup> ke waqt Sirf Allah-o-Rasool ﷺ ka zikr hai. Oolil-amr ka nahi, chunache irshad-e-ilaahi hai:

Aye Eman Waalo! Itaa-at Karo Allah Ki  
Aur Itaa-at Karo Rasool ﷺ Ki Aur  
Oolil-amr Ki. Aur Agar Kisi Muaamala  
Mein Tanaaza Ho Jaae To Use Allah

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ  
وَأُولَى الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ  
فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ

<sup>1</sup> T: (سَطْر) Ek (1) seedh mein likhi hui tehreer, written line, row on a page [RKT]

<sup>2</sup> Ye Surah Nisa: 59 ka hissa hai. Magar waha'n 'وَأَرْسُولِ' ke baad us maqaam-e-saani par 'وَأُولَى الْأَمْرِ مِنْكُمْ' ke alfaaz nahi hain.

<sup>3</sup> T: T: (ستم ظریفی) Dil-lagi, maskharapan ke parde mein zulm karna, tyranny in a grab of joke [RKT]

<sup>4</sup> T: (منازعت) Jhagda, takraar, bahes, mukhaalifat [RKT]

Aur Rasool Ki Taraf Lauta Do. Agar Tum Allah Aur Roz-e-Qiyaamat Par Imaan Rakhte Ho, Yehi Behtar Hai Aur Anjaam Ke Etebaar Se Bhi Accha Hai.

وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝

Yaha'n ye baat bhi qaabil-e-tawaajo hai ke jab itaa-at ka tazkira kiya gaya hai to Allah-o-Rasool ﷺ ke saath 'أَطِيعُوا' ka lafz aaya hai. Lekin 'وَأُولِي الْأَمْرِ' ke saath ye lafz nahi laaya gaya. To goya Allah-o-Rasool ﷺ ki itaa-at alal-itlaaq<sup>1</sup> aur ghair mashroot hai. Jabke oolil-amr ki itaa-at alal-itlaaq-o-ghair mashroot nahi. Balke unke liye ye shart hai ke unka qaul Kitaab-o-Sunnat ke mutaabiq ho. Warna itaa-at nahi ki jaaegi. Irshad-e-risaalat ma-aab ﷺ:

Kisi makhlooq ki itaa-at Allah ki لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ. naafarmaani ke saath nahi ki jaa sakti.<sup>2</sup>

Musnad Ahmad; Mustadrak Haakim; Mojam Tabrani Kabeer; Musnad Abu Dawood wa Tayaalisi; Saheeh-al-Jaame: 7520; As Saheeha: 179; Mishkat: 3696

③ Raful-Yadain ke mauzu par ek kitaab "*Tehqeeq Masla Raful-Yadain*" shaaya hui hai. Jiske muallif Abu Moawiya Master Muhammad Ameen Okadwi aur nashir (Abu Hanifa ر.ه.ا. Academy) hai. Is kitaab mein deegar dalaal se qata nazar ek qurani aayat se bhi Raful-Yadain na karne par istidlaal kiya gaya hai aur ye daleel Master Saahab se pehle kisi Hanafi Imam-o-Faqeeh ya Aalim-o-Munaazir ko nahi soojhi thi. Ye inkishaf unhi ka hai, unki khud-saakhta wo aayat aur uske tarjuma ke asal alfaaz youn hain:

Aye imaan waalo! Jin se kaha gaya tha يَا أَيُّهَا الَّذِينَ آمَنُوا قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ. ke apne haath roke rakho aur namaz qaaem karo.

Tehqeeq Masla Raful Yadain: P6 ba-hawaala Masla Rafa Yadain Par Ek Nai Kaawish Ka Tehqeeqi Jaaiza az Maulana Irshad-ul-Haq Saahab Asri: P11

Master Saahab ikhtilaafi masaail par rasaael aur munazre waghaera karke Punjab waghaera mein kaafi shohrat paa-chuke hain. Unho'n ne ayat-saazi<sup>3</sup> aur tarjumanii mein bhi kamaal hi kar dikhaya hai. Maanieen-

<sup>1</sup> T: (على الإطلاق) Mutlaq, bilkul, qatai, without restrictions or restraint [RKT]

<sup>2</sup> T: Tarjuma mera izaafa hai [RSB]

<sup>3</sup> T: Aayat ghadna, aayat waza' karna [RSB]



e-Raful-Yadain ke ulama aur khusoosan huffaz-e-quran zara bataae'n to shaayae ke ye aayat Quran-e-Paak ke kis paare, kis surah aur kis ruku mein hai? Aur iska jo tarjuma kiya gaya hai, kya wo durust hai?

Ba-zaahir ye andaaz-e-aayat-saazi aur tarjumaani kisi had tak fikr-e-naa-hamwaar aur dalaal se tahi-dasti<sup>1</sup> ki bokhlaahat ka natija lagti hai. Warna Quran-e-Kareem ki Surah-an-Nisa mein to ye aayat is tarah hai:

Kya Aapne Un Logo'n Ko Nahi Dekha, Jin Se Kaha Gaya Tha Ke Apne Haath Roke Rakho Aur Namaz Qaaem Karo Aur Zakat Do? Ab Jo Unhe'n Ladaai Ka Hukm Diya Gaya to Un Mein Se Ek Fareeq Ka Haal Ye Hai Ke Logo'n Se Aesa Dar Rahe Hain, Jaesa Allah Se Darna Chaahiye Ya Kuch Usse Bhi Badh Kar Aur Kehte Hain: Aye Hamare Rab! Ye Ham Par Ladaai Ka Hukm Kyoun Likh Diya? Keh Deejiye! Duniya Ka Sarmaaya Zindagi Thoda Hai Aur Aakhirat Ek Muttaqi Insaan Ke Liye Ziyaada Behtar Hai Aur Tum Par Zarra-baraabar Zulm Bhi Nahi Kiya Jaaega. (Surah-an-Nisa: 77)

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تَظْلُمُونَ فَتِيلًا ۝٧٧

Andaaza farmae'n ke aayat kinke baare mein aur kin alfaaz se hai. Lekin matlab bar-aari<sup>2</sup> ke liye use kis silsila mein aur kin alfaaz se pesh kar diya gaya hai. Sach hai.

Khud badalte nahi, Quran ko badal dete hain  
Kis darja hue faqihaan-e-haram be-taufeeq

④ Barailwi maktaba-e-fikr ke baani, Faazil-e-Barailwi ke afkaar ki tarweej-o-ashaa-at ke wakeel Mufti Ahmad Yaar Khan Saahab Badayooni Gujrati ne ek kitaab *Jaa-al-Haq wa Zahaq-al-Baatil*-al-

<sup>1</sup> T: (تبی دستی) Mufliisi, khaali haath, mehroom [RKT]

<sup>2</sup> T: (مطلب براری) Kaam nikaalna, haajat-rawaai, gainings ones desire or objective [RKT]

maaroof “*Faisla-e-Masaail*” ke naam se likhi thi. Jiska sar-sari taaruf ham apni kitaab Qaaileen-e-Raful-Yadain Ke Dalaael mein se hadees-e-Hazrat Abu Humaid رضي الله عنه ke zimn mein karwa chuke hain. Jabke iska to naam hi Jaa-al-Haq (نہند نام زنگی کافور) waali baat hai. Jiski ek misaal mazkooorah muqaam par bhi zikr ki thi aur Qirat Faatiha naami apni kitaab (Ye kitaab bhi tabaa-at ke liye taiyyaar hai) mein ham maanieen-e-qirat ke dalaael ke zimn mein bhi ishara kar chuke hain ke mausoof ne apne nazariye ke isbaat ke liye Aimma Kiraam ke aqwaal mein ajeeb-ajeab taawilaat ki hai aur usi par bas nahi, balke baaz Qurani ayaat mein bhi kami-beshi karne se nahi bach paae.

Chunache Jaa-al-Haq Hissa 2 ke safha 39 par ek eteraaz in alfaaz mein naql kiya hai:

**Eteraaz:** “*Aksar Saahaba Ikraam رضي الله عنهم ka amal yehi hai ke wo imam ke peeche qirat karte the, Imam Tirmizi is hadees-e-Obaada bin Saamit رضي الله عنه ke tahat farmate hain:*

Nabi-e-Akram صلى الله عليه وسلم ke Sahaaba رضي الله عنهم aur Tabaeen رضي الله عنهم mein se aksar ahle ilm ke nazdeek Imam ke peeche qirat karne ke muaamala mein isi hadees par amal hai.

وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ فِي الْقِرَاءَةِ  
خَلْفَ الْإِمَامِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ  
أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَالْتَّابِعِينَ.

Phir us eteraaz ko rafa karne ke liye uske kai jawaab diye hain. Chunache likhte hain:

**Jawab:** Iske chand jawab hain:

Ek ye ke Imam Tirmizi رحمته الله ka yaha’n “*aksar*” farmaana izaafi nahi, balke haqeeqi hai. Iske maane ye nahi ke ziyaada Saahaba Ikraam رضي الله عنهم to imam ke peeche faatiha padhte the aur kam Saahaba Ikraam رضي الله عنهم na padhte the, balke aksar ba-maane chand aur mutaaddid hai. Quran-e-Kareem farmata hai:

Aur un mein se kaseer log hidaayat وَكَثِيرٌ مِّنْهُمْ عَلَى الْهُدَىٰ وَكَثِيرٌ مِّنْهُمْ عَلَى الضَّلَالَةِ.  
par hai aur kaseer logo’n par gumrahi  
chaa gai hai. (Jaa al-Haq: Hissa Duwam: P39)

Ye khud taraa-shida aayat<sup>1</sup> hai.

Andaaza farmae'n, kitni badi jasaarat hai ke awaal to maaroofo-o-mutabaadir<sup>2</sup> maane ko chod kar door ki kaudi laae hain aur phir apne us khaana-saaz maan-o-mauqif ko saabit karne ke liye apni taraf se hi ek aayat bhi taraash li hai aur use Quran ki taraf mansoob kar diya hai. Halaanke Quran-e-Kareem mein in alfaaz se koi aayat kahee'n bhi nahi hai. Balke Quran-e-Kareem mein:

❶ Surah-al-Aaraaf ki aayat to is tarah hai:

Ek Fareeq Ko Hidaayat-yaafta Kar Diya  
Aur Ek Fareeq Par Zalaalat-o-gumrahi  
Chaa Gai. (Surah-al-Aaraaf: 30)

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ

❷ Surah-al-Hajj ki aayat to is tarah hai:

Aur Logo'n Mein Se Bhi Kaseer Afraad  
(Allah ko sajda karte hain) Aur Bahut  
Se Insaan Aese Hain Jin Par Azaab Tae  
Ho Chuka Hai. (Surah-al-Hajj: 18)

وَكَثِيرٌ مِّنَ النَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۚ

❸ Surah-al-Hadeed ki aayat to is tarah hai:

In Mein Se Kisi Ne Hidaayat Ikhtiyaar  
Ki Aur Bahut Se Faasiq Ho Gae. (Surah-  
al-Hadeed: 26)

فِيْنَهُمْ مُّهْتَدٍ ۚ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ

❹ Surah-al-Baqara ki aayat to is tarh hai:

Isse Allah Bahuto'n Ko Gumrahi Mein  
Mubtala Kar Deta Hai Aur Bahuto'n  
Ko Raah-e-raast Dikhla Deta Hai.  
(Surah-al-Baqara: 26)

يُضِلُّ بِهٖ كَثِيْرًا وَيَهْدِيْ بِهٖ كَثِيْرًا ۚ

❺ Surah-an-Nahl ki aayat to is tarh hai:

Un Mein Se Wo Bhi Hain, Jinhe'n Allah  
Ne Hidaayat Bakhshi Aur Unhi Mein  
Se Aese Bhi Hain, Jin Par Gumrahi

فِيْنَهُمْ مِّنْ هٰدٍۙ اَللّٰهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ  
الضَّلٰلَةُ

<sup>1</sup> T: Ghadi hui ya waza' ki hui aayat [RSB]

<sup>2</sup> T: (مُتَبَادِر) Zehen mein jald aane waala, wo baat jiski taraf zehen fauran muntaqil ho [RKT]

Mufti Saahab mausoof ki bayan-karda aayat kahee'n bhi to nahi, apni matlab bar-aai ke liye ye inki apni hi ejad karda hai.

⑤ Yehi Mufti Saahab apni kitaab Jaa-al-Haq Hissa 2 ke P267 par ek aur aayat aur uska tarjuma youn likhte hain:

Isse kaseer logo'n ko hidaayat deta  
hai aur isse bahuto'n ko gumrah karta  
hai.

يَهْدِي بِهِ كَثِيرًا وَيُضِلُّ بِهِ كَثِيرًا.

Halaanke is siyaaq se Quran-e-Kareem mein koi aayat nahi hai aur jo hai wo Surah-al-Baqarah ki aayat 26 hai, jo-ke bilkul doosre andaaz se hai.

(Nez, mulaahaza farmaaen: Haft Roza Ahle Hadees, Lahore, Jild 23, Shumara: 25. 1<sup>st</sup> Moharram 1413h 3<sup>rd</sup> July 1992 Mazmoon Maulana Muhammad Ayyub Sahab)

⑥ *Bade Miyaa'n To Bade Miyaa'n, Chote Miya'n Subhanallah* ke misdaaq ye 2 misaale'n to barailwi maktaba-e-fikr ke wakeel Mufti Ahmad Yaar Khan Saahab Badayuni Gujrati ki hain. Ke Jaha'n unse Quran-e-Kareem mein kami-beshi ka irtikaab hua hai, jabke-bade miyaa'n aur us maktab-e-fikr ke baani Faazil-e-Barailwi unse bhi 2 qadam aage nikal gae hain. Unho'n ne apni kai kitaabo'n mein aesa kiya hai. Masalan apni kitaab "Ahkam-e-Shariyat" mein ek jagah Allama Abdul Hai Luckhnawi رحمته الله عليه ke ek fatwa ka jawab likhte hue, aayat youn likhi hai:

Kisi Momin Mard Aur Kisi Momin  
Aurat Ko Ye Haq Nahi Hai Ke Jab Allah  
Aur Iska Rasool Kisi Maamle Ka Faisla  
Karde To Phir Use Apne (nafs ke  
baare) Mein Khud Faisla Karne Ka  
Ikhtiyaar Haasil Rahe Aur Jo Koi Allah  
Aur Uske Rasool Ki Naa-Farmaani  
Karey To Wo Sareehan Gumrahi Mein  
Padh Gaya. (Surah-al-Ahzaab: 36)<sup>1</sup>

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ  
أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَنْفُسِهِمْ ۗ وَمَنْ  
يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ۝

Ahkam-e-Shariyat: P95 (ba-hawaala Haft Roza Ahle Hadees, Jild 23, Shumaara 41. Baabat 25 Rabi us Saani 1413h 23<sup>rd</sup> October 1992 Mazmoon Maulana Muhammad ayyub Sahab

<sup>1</sup> T: Red font waala hissa Quran ki aayat mein maujood nahi [RSB]

Jabke Quran-e-Kareem ki Surah Ahzab: 36 mein ‘أَنْ يَكُونَ لَهُمُ الْخَيْرَةُ مِنْ أَنْفُسِهِمْ’ nahi, balke waha’n to ‘أَنْ يَكُونَ لَهُمُ الْخَيْرَةُ مِنْ أَمْرِهِمْ’ hai. Aur mausoof ne apni ek doosri kitaab: Al-Amn wal Ula: P129 mein bhi ye aayat isi tarah hi likhi hai. (Ba-hawaala Saabiqah)

⑦ Rasaail-e-Rizwiya mein shaamil risaala-al-Hujjah-al-Mutamannah Fee Aayah-al-Mumtahanah mein Al-Waahi-ul-Qahhar ki taraf ek farman in alfaaz mein mansoob kiya hai:

Jis ne rasool ki itaa-at usne Allah ki itaa-at ki. مَنْ أَطَاعَ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

(Al Hujjah Al Motamannah Fee Aayaah al Mumtahinnah: P145; Zimn Rasaail Rizwiya ba-hawaala saabiqah)

Jabke Quran-e-Kareem ki Surah-an-Nisa: 80 mein to Al-Waahid-ul-Qahhar ne youn farmaya hai:

Jo Rasool Ki Itaa-at Kare Usne Allah Ki Itaa-at Ki. (Surah-an-Nisa: 80) مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

⑧ Aise hi apni ek kitaab *Tanweer-ul-Hujjah Liman Yujawwaz At-Tawaal-Hujjah* mein mausoof ne ek aayat youn likhi hai:

Aur nahi takleef deta nafs ko siwaae uske jo usne use diya. وَلَا يُكَلِّفُ نَفْسَهَا إِلَّا مَا آتَاهَا. (Tanweer-ul-Hujjah: P4 ba-hawaala Saabiqah Haft-roza)

Halaanke Quran-e-Kareem ki Surah-at-Talaaq: 7 mein youn irshad-e-Baari Ta’ala hai:

Allah Ne Jisko Jitna Kuch Diya Hai, Usse Ziyaada Ka Wo Use Mukallaf Nahi Karta. (Surah-at-Talaaq: 7). لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا.

⑨ Isi tarah *Husaam-ul-Harmain* (Urdu) mein ek jagah Quran-e-Kareem ki ek aayat in alfaaz mein likhi hai:

Siwaae iske ke wo Allah ke paas aae. إِلَّا أَنْ يَأْتِيَ اللَّهَ. (Husaam-ul-Harmain (Urdu): P129 [ba-hawaala saabiqah])

Quran-e-Kareem mein in alfaaz se koi aayat kisi Surah mein nahi hai aur agar unke pesh-e-nazar Surah-al-Anaam ki aayat: 158 ho to wo youn hai:

Kya Ab Log Iskey Muntazir Hain Ke  
Unke Saamne Farishte Aaa-khade  
Ho'n Ya Tumhara Rab Khud Aaa-jaae?  
(Surah-al-Anaam: 158) هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ.

Agar Surah-an-Nahl: 33 pesh-e-nazar ho to wo is tarah hai:

Ab Jo Ye Intizaar Kar Rahe Hain To Iske  
Siwa Ab Baaqi Kya Reh Gaya Hai Ke  
Farishte Hi Aaa-pahoche'n Ya Tere  
Rab Ka Faisla Saadir Ho Jaae?  
(Surah-an-Nahl: 33) هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ.

⑩ “Tajalli-ul-Yaqeen” mein (Jamal-e-Adl) ke zer-e-unwan ek aayat is tarah naql ki hai:

Aur agar aap unke maa-baen faisla  
kare'n to insaaf ke saath kare'n. (Tajalli-  
ul-Yaqeen: P21 [ba-hawaala saabiqa])  
وَإِنْ حَكَمْتَ بَيْنَهُمْ فَاَحْكُمْ بِالْقِسْطِ.

Jabke dar-asal in alfaaz se Quran-e-Majeed mein koi aayat nahi hai aur agar unki muraad Surah-al-Maaida: 42 mein waarid alfaaz hain, to wo is tarah nahi, balke youn hain:

Aur Agar Aap Faisla Kare'n To Phir  
Unke Ma-baen Theek-theek Insaaf Ke  
Saath Faisla Kare'n.  
(Surah-al-Maaida: 42) وَإِنْ حَكَمْتَ فَاَحْكُمْ بَيْنَهُمْ بِالْقِسْطِ.

## Al Gharz:

Yaha'n ham in 10 misaalo'n par hi iktifa kar rahe hain, ye sab lafzi kami-beshi aur hair-pher ki misaale'n hain. Jabke maanawi hair-pher ki bhi ba-kasrat misaale'n milti hain. Jinke liye Faazil-e-Barailwi ke Kanzul Imaan naami tarjuma-e-Quran-e-Kareem aur unki baaz doosri tasnifaat dekhi ja sakti hain. Neez mulaahaza famrae'n duniya ke maaroof islami idaara (Raabta Aalam-e-Islami) Makkah Mukarrama aur (Darul Ifta) Ar Riyadh ka mushtarika notification. Jis mein Kanzul Imaan mein waarid maanawi tehrifaat aur aqaaed-e-islami ki khilaaf-warziyo'n ko jama kar diya gaya hai.

Aise hi Allama Ehsan Ilahi Zaheer رحمۃ اللہ علیہ ki kitaab-al-Barailwiyah (Arabi) aur Urdu mein (Barailwiyat) bhi chap chuki aur qaabil-e-mutaala-a hai. Jo apne mauzu par pehli wasee-o-waqee<sup>1</sup> kitaab hai. Abhi haal hi mein Dr. Abu Jaabir Damanwi ki kitaab *Quran-o-Hadees Mein Tehreef* bhi shaaya ho gai hai, jo-ke apne mauzu par jaame-o-mudallal kitaab hai. Isi tarah Maulana Muhammad Ayyub Muzaffargadhi ka ek maqaala bhi dekha ja sakta hai. Jo Kanzul Imaan Par Ek Nazar ke unwaan se haft-roza Ahle Hadees, Lahore mein shaaya hua hai.

Yaha'n is baat ki wazaahat bhi kar de'n ke mumkin hai baaz hazraat ye kahe'n ke aakhir mein zikr ki gai aayat mein waaqe hone waala taghaiyyur musannif ya kaatib ke saho<sup>2</sup> ka natija hai. Amadan maqsood nahi tha. To us silsila mein ye maanne mein hame'n koi baak<sup>3</sup> nahi ke aesa bhi mumkin hai aur ye bhi sirf aakhri chand aur pehle waale baaz muqamaat par, warna baaz mein saho maanne ki gunjaaish hi nahi hai. Jaesa ke saath hi aise baaz qaraain<sup>4</sup> bhi zikr Kiye ja chuke hain.

Walaikum Assalam wa Rahmatullah wa Barakatahu

**Abu Adnan Muhammad Muneer Qamar Nawabuddin**

Tarjuman Supreme Court, Al-Khobar

Wa Daa'aiya Muta'awun, Maraakiz Dawah wa Irshad Ad Dammam, -al-Khobar, Ad Dahrn (KSA)

وَصَلَّى اللّٰهُ وَسَلَّم وَبَارَكَ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

<sup>1</sup> T: (وَقِيع) Ba-waqaar, garaa'n-qadr, motabar esteemed, noble [RKT]

<sup>2</sup> T: (سَهْو) Ghalati, bhook-chook, ghafat [RKT]

<sup>3</sup> T: Khauf, dar, fikr [RKT]

<sup>4</sup> T: (قَرَانِ) Qaaede, andaaze [RKT]